

The EAST and WEST REVIEW

*An Anglican Missionary
Quarterly Magazine*

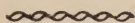
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THE EAST AND WEST REVIEW



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THE EAST AND WEST
REVIEW

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EDITORIAL NOTES

OXFORD AND EDINBURGH

NEVER before has there been such a general desire for unity among Christians. The signs of it are evident in the unions actually accomplished in Scotland, Canada, China and among the branches of British Methodism ; in formally established communion between the Anglican Church and the Old Catholics ; and similar relations with some of the Scandinavian Churches ; in the profound mutual influence between the Russian Church in exile and Western Christendom as well as the direct negotiations of the Orthodox Churches with the Anglican Communion ; in concrete plans for union, as in South India or between groups in the United States, and in movements in the same direction in North India, Iran and East Africa. No less significant are the Liturgical and other movements in the Roman Church, which despite official barriers open the way to better understanding with other Communions.

It is a matter of common experience that when groups of Christians first get together each group proceeds to justify its own position and tries to persuade others of its claim to represent the truth, the whole truth and nothing but the truth. But this sooner or later gives way to a humbler and more life-giving desire to wait upon the Spirit and learn through Him to respect and appreciate the tenets of other Confessions, and to acknowledge each our own share in the sin of schism.

This wise and fruitful docility evidently showed itself both at the Conference on Church, Community and State, and at that on Faith and Order. It is reflected in the *Reports*, which now invite the attention of all Church people.*

As the result we can appreciate the aptness of the Bishop of Gloucester's comment on the meetings at

* *The Churches Survey Their Task*. George Allen & Unwin, 5s. *Report of the Second World Conference on Faith and Order*. Obtainable from Cheyney Court Winchester, gratis.

Edinburgh : " How deep the unity, and how wide the divisions ! "

There is, on the one hand, a miraculous interior motion towards unity. God is drawing souls in all communions of the Church to offer themselves to our Lord, that through them His High Priestly Prayer may have free course. There is " a supernatural bond of oneness which subsists in spite of divergences in defining the divine mystery of the Lord." As we are drawn into the mystical union of all those who are praying that whatever is in the Purpose of God may come to pass, we find the depth and strength of our common Christianity.

But within this same docility we recognize the baffling limitations of our own insularity and the meagre partiality of our grasp of the Truth, and find how hard it is to enter into the mind of those whose spiritual heritage and *attrait* is foreign to our own : and we can only cast ourselves into the orbit of the Spirit's enlarging light and love.

An example of such divine enlargement is found in the fact that the Edinburgh Conference came to a common mind and statement upon what had previously proved an intractable barrier—the doctrine of grace. Evidently this victory affords ground for hope that other doctrines in which there is still profound divergence of view may yield to the solvent power of the Spirit.

It is agreed by both Conferences that it is the full nature of the Church that next demands the energies of corporate thought.

We recognize with deep gratitude how much the movement towards unity owes to the vital pressure exerted by the younger churches which are the fruits of missionary labour. The reproach that we are reproducing the fissiparous character of Western Christendom in the Orient is slowly being lifted.

The responsibility of the Anglican Church is incalculably great. In a smaller sphere the Bishop of Gloucester's epigram is applicable to the missionary societies. But they too are growing in interior unity and mutual respect.

CHRISTIANS IN CHINA AND JAPAN

Christians in China are undergoing a sore trial, especially in the war areas, and in the fiery process the gold is being purified from the dross.

Many missionaries have been cut off for months from news and supplies. Some have been and are in danger of their lives. Others have been obliged to leave their stations.

The Japanese control of Peiping includes the Christian schools, where teachers are required to revise their textbooks, and scholars to learn the Japanese language.

In Japan it is no doubt as hard for Christians at the present time as in China. It must in the circumstances be a grievous temptation for members of the Sei Ko Kwai to agitate for the severance of their connexion with Canterbury. On the other hand we hear of Japanese Christians who are quite fearless in their condemnation of the war and in their advocacy of spiritual rather than material expansion.

THE ANGLO-INDIAN COMMUNITY

In response to the urgent request of all the bishops of the Church of India, Burma and Ceylon, the Archbishop of Canterbury, supported by the Secretary of State for India, the present Viceroy and two ex-Viceroy, has issued an appeal on behalf of the schools of the Anglo-Indian Community. It is well-known that owing to the revolutionary changes now in progress in India the community is having to give up to Indians most of the places in those spheres of work, notably the railways and the postal service, which had become by custom virtually their own preserve.

The cure for their present plight is education, but as long as they are unemployed they cannot afford the fees, and are therefore held fast in a vicious circle. There are those who take such a pessimistic view of the future of this community as to be tempted to withhold further help from them. Such an attitude is cynical and ungrateful and can be dispelled by reference to the wise and

well-informed article contributed by Father Whitworth to this REVIEW last April. He points out that while it is useless for the community to go on struggling to regain a position of the past which has gone for ever, an acceptance of the facts accompanied by a sound education of a vocational character, with stricter discipline, will draw out the latent abilities of the Anglo-Indians and enable them to compete successfully in industry, agriculture and the army with their Indian fellow-workers.

The King and Queen Mary have subscribed to the fund, which already stands at £20,000. A vast amount is still needed. Donations can be sent to the Treasurer, Anglo-Indian Schools Fund, 5, Victoria Street, Westminster, S.W.1.

PIONEERING IN THE NUBA MOUNTAINS.

The Christian cause in Africa has lost a leader in Guy Bullen, Assistant Bishop in Egypt and the Sudan. The respect he won from Government Officials during his nine years in Northern Nigeria has undoubtedly opened doors to Christian enterprise in that region which had for long been firmly closed.

For the last two years his energies were chiefly devoted to helping to build that Christian "bridge" between Uganda in the South and Khartoum in the North which may prove a highway for our Royal Master's progress through Africa. The building of one arm of that bridge is described in the article on work in Eastern Kordofan. The building of the western arm was undertaken two years ago by the C.M.S. at the invitation of the Sudan Government. Our sympathy goes to the gallant band of pioneers in Western Kordofan in the loss of their bishop.

WELCOME.

Our best wishes are extended to Bishop Noel Hudson, who begins his work as Secretary of S.P.G. on March 1. His outstanding pastoral and administrative gifts will be used to the uttermost in the splendid and difficult task to which he has been called.

WAR AND THE WORLD-WIDE CHURCH

By CHARLES E. RAVEN*

ACROSS the whole future of Christian missions, and in particular the preparation for the next meeting of the International Missionary Council, lies the shadow of war. None of us who heard him will forget the reminder of one of its Chinese delegates at the Oxford Conference : " I have a daughter in Peking : my wife is on a mission to Japan ; we sit here discussing our attitude to war, and I wonder if I shall ever see them again "—words which reminded many of us of the years when we were in the same agony and expressed an anxiety present, if less directly, to all who would face the future. World over, among the generation which has to bear the brunt of war, a similar doubt arises. Why prepare for service, why plan for a life's work, when evidently the crash grows nearer daily ?

In so far as the threat to the mission of the Church is common to all mankind at this time, it is outside our present scope to discuss it. But for the Christian its menace is made the harder to bear because of the lack of any clear conviction as to how Christ's followers should meet it. They are agreed that war is a manifestation of evil and that no false glamour can conceal its character as an outrage against God, a violation of the Christian rule of love, a sin against beauty and truth and goodness, a negation of all that Christ means to the world. But when the perplexed believer asks what he is to do if his

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country should become involved there is neither agreement nor at present any clear reply at all. As the discussions at Oxford revealed, there is the widest possible diversity of opinion. Some (and they include the majority of Christians in the Lutheran tradition) maintain that war is the concern of the State, that the powers that be are ordained of God, and as such deserve and should receive the unhesitating obedience of Christian folk ; a strong sense of other-worldliness and a legitimate dread of humanism give this position a validity which it would otherwise lack. Others, and with them most of the more Catholic churches, accept the traditional doctrine that in a just war, one waged under the proper authority for a righteous cause and a worthy object, the Christian may properly take part ; the difficulty of defining such a war is greater now than in the days of local conflicts and professional armies, but the principle can still be applied. Others, and particularly perhaps in Britain and America, would repudiate war as an instrument of national policy and any war of aggression, but would fight for collective security, to support international agreements, or to protect the weak against assault. Others, a minority in Britain but a much larger proportion in America, would refuse to take part in war on any grounds, and join hands with the Society of Friends in renouncing it.

The effects of this wide diversity of conviction are made the more difficult in that they do not correspond with any close accuracy to existing denominational divisions. If the Quakers have always been pacifists, and the Churches and groups with a strongly fundamentalist attitude to Scripture are almost solidly non-pacifist, the majority of Christians take sides on this issue across the frontiers of the sects. Even in the Roman Catholic Church there is a small but growing pacifist movement. In the Churches of England and Scotland there is a vigorous and organized minority ; in Congregationalism and Methodism pacifists have long had a large support ; even in the Lutheran and Reformed Churches there is no unbroken agreement.

Thus a new and close fellowship among those who repudiate war has come into existence ; and although at present there is no open discussion of schism, it is not unlikely that a sudden scare, or the increase of the boycott already being enforced against pacifism in Europe, or the outbreak of war, might see a new denomination come into existence. The possibility is one which those who have the unity of Christendom at heart must take seriously. Before the various opinions harden into creeds—or heresies—an effort ought to be made to explore their arguments and bring representatives of each of them together for common counsel and deliberation. Such an effort would have results both of immediate value and of far-reaching influence.

In view of the mass of literature and discussion recently devoted to the subject it is neither necessary nor, in a single article, possible to set out the Biblical, doctrinal and practical evidence by which each position is supported. When examined it is evident that each expresses not only sincerely held convictions, but an outlook based upon a coherent view of the nature of God as revealed in Christ, of His purpose and mode of operation in the world, of the character and task of the Church, and of the duty of the individual as he endeavours to fulfil his discipleship in an unchristian world. To discuss them is thus to raise fundamental problems of ethics and therefore of theology—problems upon which Churches and their members have at present no apparent unanimity.

That on an issue of such urgency, over which as over no other the consciences of mankind are universally and deeply stirred, the Church cannot plainly declare the mind of Christ, must be to every Christian a call to penitence. It is too often a cause of scandal, giving occasion to unbelievers to deny either the validity of the Gospel or our fitness to interpret and proclaim it. The Son of Man seems again to be standing before the judgment seat of Churches and States ; and they do not know how to say the word that shall set Him free. Satan is loosed upon

the world, and like the sons of Scaeva we cannot cast him out. No wonder that mankind, seeing nominally Christian nations hastening to pile up fresh stores of high explosives and vesicants, regards their representatives in other lands with contempt. No wonder that they demand a voice that shall speak with authority and put an end by fiat to the confusion of tongues. We are, and ought to be, humbled and ashamed.

Yet penitence is in itself a promise of renewal, and every failure rightly used an opportunity for victory. Out of a situation the tension of which goes far to frustrate our work, and if unrelieved will threaten the unity of the ecumenical movement, certain plain possibilities of good must not be ignored.

In the first place the present perplexity should force upon us a fresh recognition of the majesty of Christ—of the contrast between His stature and ours. Where different interpretations of Him are so strongly and sincerely held, it is not for any of us to impute wilful blindness or prejudice to those who differ from us. Rather we should recognise that it is the essence of the Christian ethic that it at once challenges us with an absolute demand ("be ye perfect") and refuses to reduce that demand to a series of rules or of minimum enactments. Christianity with its insistence upon freedom, the freedom even to crucify, its trust in persons, even the weakest, its refusal to regiment or coerce, must needs be variously interpreted. Honestly considered, the variety in unity of Christendom is the proof and source of its vitality.

Secondly, the differences of theology now disclosed by their application to the concrete fact of war are no new thing. We have known of their existence for generations; we have striven to conceal them and gloze over their seriousness. Now the test has stripped away the concealments, and we are forced to re-examine the very fundamentals of our faith. How much of what we hold is authentic—a true reflexion of the mind of Christ as this is revealed to us in Scripture? How much is local

and temporary accretion—a version of His mind that has now ceased to be valid and become even misleading? How much is our own personal and partisan prejudice? If we face honestly the problem of our attitude to war we shall recover our hold upon the eternal verities of the Gospel and strengthen our unity by deepening its foundations. For in a time of transition and bewilderment like the present, when a large measure of reform and restatement are plainly overdue, experience proves that change comes when a single and apparently restricted issue is fearlessly faced. Responding to a challenge in this one matter the Church finds itself committed to an ever-widening field of study and action: the necessary interest, lacking while the problems are vague and abstract, is aroused; a general movement of thought is initiated, and far-reaching results are attained. As has been pointed out before, it was the definite and isolated evil of negro-slavery that attracted the energies of Wilberforce and led on to the whole social movement of last century and to reforms far deeper and wider than the opponents of the slave trade ever imagined. A faithful attempt to investigate the Christian attitude towards war would lead to the testing and overhauling of very much of our theological and practical equipment.

The Oxford Conference proved that now such an inquiry into the problem of war could be undertaken with some prospect of success. Hitherto, as for example at the C.O.P.E.C. Conference in 1924, when war has been debated, feelings have been too strong and wounds too recent to allow of dispassionate discussion. At Oxford during the first few days it seemed that this might still be the case—that each side would insist upon a controversial statement of its own position—and that only a series of alternative reports was practicable. But the unity of the *Una Sancta* proved too strong for party-faction. We were made aware first of the genuineness of one another's beliefs, then of their reasonableness, and so of the need for a fair and objective presentation of them as a basis for

a united search for a deeper synthesis. It was impossible at the time to do more than record our earnest hope that Churches and Christians would unite in carrying out such a quest: we did so with a sense of deep concern lest divided opinions should be allowed to harden and promote a further schism.

If in preparation for the International Missionary Council some further study of this issue could be included, the contribution of the newer Churches would be of high value. They are less handicapped by the events of 1914-18, which for many Europeans still make it hard to discuss the question calmly. They are free from the influence of centuries of traditional teaching which, however appropriate to the local struggles and professional soldiery of medieval times, are really irrelevant to warfare in its modern form. They can approach the Gospels, and their central Figure, with a freshness of appreciation that is almost impossible for the older Churches. They are not less menaced than ourselves by the threats inherent in the present international situation. If the home Churches could get guidance on this matter from the mission-field, if the West would sit as a learner at the feet of the East, a great contribution towards Christian unity might be made.

THE SECOND WORLD CONFERENCE ON FAITH AND ORDER

By TISSINGTON TATLOW *

HOW familiar the hall seemed ! It looked exactly the same as when the World Missionary Conference assembled there in 1910. But it was no longer the Assembly Hall of the United Free Church of Scotland with the Church of Scotland meeting in separation across the Lawnmarket. It had become the council chamber of the Church of Scotland with which the United Free Church of Scotland had united in 1929. A good omen.

It was at the World Missionary Conference, Edinburgh, 1910, that Bishop Charles Brent resolved to move his Church to initiate the convening of a world conference on questions of Faith and Order, these subjects being excluded from the programme of the aforesaid World Missionary Conference. The bishop was successful and the Protestant Episcopal Church of the United States of America issued invitations to "all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour."

The Archbishop of Canterbury was visited by a deputation from the Church in America and called a group of bishops and clergy into conference ; while refusing the American request to commit the Church of England at once to taking part in the conference, the Archbishop agreed to appoint a committee to watch the plans for calling a world conference on Faith and Order. If this seemed a half-hearted response—and the Americans felt that it was—"the Archbishops of Canterbury and York's Committee on Faith and Order," appointed in 1912, set

* The Rev. Canon Tissington Tatlow, D.D., was Secretary of the Student Christian Movement, 1897-1929, and is now Rector of St. Edmund the King, Lombard Street, the Student Church in London.

to work with a will to explore the questions which it considered should come before a world conference. In a little over a year it had called into conference a notable group of leaders in the Free Churches, and the two reports issued as a result of their joint work had an enormous circulation and left their mark both upon the "Appeal to all Christian People" of the Lambeth conference of 1920, and upon the "Findings" of the First World Conference on Faith and Order, Lausanne, 1927.

If the Church of England began cautiously in relation to the Faith and Order Movement, it was perhaps too prominent at Edinburgh last summer. It had a lion's share of the officers of the conference, and occasionally Church of England delegates were rather too vocal. The delegation was certainly completely at home in the conference. Therein lay one of the chief differences between Lausanne and Edinburgh. Everyone felt more at home. This was largely due to the fact that these two conferences were not isolated events, but were important activities of a continuous movement.

Before "Lausanne" separated it appointed a Continuation Committee of over a hundred members, which met annually and had an executive which met twice a year. The result of this contact of church leaders, especially from Europe and America, was that an international group of friends was developed; and when, after a few years, Canon Leonard Hodgson became secretary, an immense amount of work was done. "Edinburgh, 1937," therefore, was well prepared for in the matter of both friendship and work. While many delegates at the conference were experiencing their first international conference, a sufficient number of them were already friends to pave the way for a conference remarkable from the start for its spirit of friendship.

There were present at the conference four hundred and fourteen delegates from one hundred and twenty-two communions in forty-three countries. In addition, there was a Youth Group of fifty men and women picked from Europe

and America. The Archbishop of York presided. He was always sympathetic and competent, even when the conference continued in session until eleven o'clock at night, and his splendid chairmanship won him an ovation at the close of the conference.

Canon Hodgson is a treasure! How rare to find in the same man first-class gifts as a theologian, an administrator, and a friend. Space forbids reference to the personalities of the conference, but the names of the Church of England delegation should be given. They were the Bishops of Gloucester, Lincoln and Lichfield (elect), Bishop E. J. Palmer, Bishop Norman Tubbs, the Deans of York and Chichester, Canons H. L. Goudge, J. A. Douglas, and Tissington Tatlow, Mr. Peter Winckworth, and Miss Dorothy Batty, and of course the President and Secretary. Picturesqueness and colour were provided by the Orthodox Churches. Red trousers, flowing robes, pectoral crosses, abundant hair on head and face, made Anglican bishops seem inconspicuous figures! Seven Orthodox Churches were represented, the Old Catholic Church in several countries, Anglicans from all over the world, Presbyterians, Methodists, Baptists, Congregationalists and Friends from many lands, and the Lutheran and other Reformed Churches of the Continent. The German Evangelical Church was absent, though it contributed much to the conference through the preparatory work it had done. State action caused its absence. The Church of Rome was absent by its own will.

The first act of the conference was to attend an impressive service in St. Giles Cathedral. We repaired often to the cathedral for worship. The worship here, as well as in the assembly hall, was conducted by Anglican, Orthodox, Lutheran and Free Church clergy and ministers. Although the languages were limited to English, French or German, a great variety in race was represented by the men who led us—English, Russian, Chinese, Dutch, Indian, Swedish, American and a dozen more.

After a day spent in preliminaries, welcome, replies,

and a review of the world situation, the conference got to work. It was divided into four sections, to which were remitted for report the subjects and voluminous documents prepared by commissions.

These were : (1) The Grace of our Lord Jesus Christ ; (2) The Church of Christ and the Word of God ; (3) The Church of Christ : ministry and sacraments ; (4) The Church's unity in life and worship. Six days were devoted to the work of these four sections, which held simultaneous meetings, a section often dividing into several sub-sections for its work.

On the tenth day of the conference it again assembled in full session to consider one by one the reports from the sections, which were in print in the hands of every delegate. There was much discussion and suggestion for revision and then reference back of each report to its section for revision. By the evening of August 18th a complete Report embodying the work of the sections was adopted for submission to the Churches of the world.

Apart from the Report, which was the main work of the conference, there were an interesting and instructive series of addresses on the two Sundays by representatives of different communions, each bearing witness to what the worship and life of his Church meant to the speaker. Orthodox, Quaker, Baptist, Methodist and Anglican were the spokesmen. Outstanding were the contributions of Viscount Cecil of Chelwood from the Church of England, and Mr. Carl Heath from the Society of Friends.

We made an affirmation* of our unity in Christ—an impressive occasion. We discussed a proposal for a World Council of the Churches and differed over it, but decided to create machinery to explore the subject further. We appointed a Continuation Committee to carry on the Faith and Order Movement. We paid our bills and have a balance in hand. This is due chiefly to the help of a number of parishes in England and some generous contributors in the United States of America.

* See pp. 83 and 84.

The Report of the conference is a document of over fifty closely printed pages. Its contents now go to the Churches for study. There is no space even to summarize it here. All that can be done is to pick from it what will give some idea of the ground it covers.

After a preliminary chapter noting that during the ten years since "Lausanne" the trend towards unity is "marked both in magnitude and in character," the Report deals with "The Grace of our Lord Jesus Christ."

"There is in connexion with this subject no ground for maintaining division between the Churches." A definition of the meaning of grace is followed by paragraphs expounding what the conferring churches mean by justification and sanctification. The sovereignty of God and man's response, fruitful subject for fierce division in days gone by, produced an agreed statement. The Church and Grace is expounded and the Report passes on to the thorny subject of "Grace, the Word, and the Sacraments." We quote the whole section :

We agree that the Word and the Sacraments are gifts of God to the Church through Jesus Christ for the salvation of mankind. In both the grace of God in Christ is shown forth, given and through faith received ; and this grace is one and indivisible.

The Word is the appointed means by which God's grace is made known to men, calling them to repentance, assuring them of forgiveness, drawing them to obedience and building them up in the fellowship of faith and love.

The Sacraments are not to be considered merely in themselves, but always as sacraments of the Church, which is the Body of Christ. They have their significance in the continual working of the Holy Spirit, who is the life of the Church. Through the sacraments God develops in all its members a life of perpetual communion lived within its fellowship, and thus enables them to embody His will in the life of the world ; but the loving-kindness of God is not to be conceived as limited by His sacraments.

Among or within the Churches represented by us there is a certain difference of emphasis placed upon the Word and the sacraments, but we agree that such a difference need not be a barrier to union.

Anglicans and Free Churchmen, Orthodox, Lutheran and the Evangelical Churches alike agreed that they were

united in what they hold to be the truth about the Grace of our Lord Jesus Christ. This part of the Report shows there are no differences, a fact which deeply moved the entire conference.

"The Church of Christ and the Word of God" was the subject tackled by another section of the conference.

We concur in affirming that the Word of God is ever-living and dynamic and inseparable from God's activity. "In the beginning was the Word, and the Word was with God, and the Word was God." God reveals Himself to us by what He does, by that activity by which He has wrought the salvation of men and is working for their restoration to personal fellowship with Himself.

Prophets, apostles and supremely Christ reveal God.

Differences occurred on the question whether man can come to know God through partial revelations in other religions.

Holy Scripture and its place in relation to tradition brought out differences between the Orthodox East and others, as did the question of the authority of the Church in relation to the exposition of the Bible.

We all agree that the Christian Church is constituted by the eternal Word of God made man in Christ and is always vitalized by his Holy Spirit. On the other hand, the divine task given to the Church is to proclaim and bear witness to this Word throughout the world by its preaching, its worship, and its whole life.

A section that follows on "The Church : our common faith," is introduced by the statement :

We are at one in confessing belief in the Holy Catholic Church. We acknowledge that through Jesus Christ, particularly through the fact of His resurrection, of the gathering of His disciples round their crucified, risen, and victorious Lord, and of the coming of the Holy Spirit, God's almighty will constituted the Church on earth.

After elaboration of this statement, it concludes :

A point to be studied is in what degree the Christian depends ultimately for his assurance that he is in vital touch with Christ upon the possession of the ministry and sacraments, upon the Word of God in the Church, upon the inward testimony of the Holy Spirit, or upon all of these.

A section on "Agreements and differences" comments on the confusion due to differences in the use of the term "Church," and the different views held as to the basis of Church membership. "The Church and the Kingdom of God" produced agreement from all in the statement :

The Gospel of Jesus Christ bears witness to the reality both of the Church and of the Kingdom of God.

The Church rejoices in the Kingdom of God as present whenever man obeys the will of God. But the Church always looks with glad expectation to the consummation of the Kingdom in the future, since Christ the King, who is present and active in the Church through the Holy Spirit, is still to be manifested in glory. The Kingdom of God realizes itself now in a veiled form, until its full manifestation, when God shall be all in all.

Agreeing in this faith we are not yet of one mind about (a) the relationship of the Church to the Kingdom, and (b) the extent to which the Kingdom is made known here and now.

These differences are expanded.

Agreed paragraphs on "The function of the Church" and "The Gift of Prophecy and the Ministry of the Word" follow, and this section closes with a statement entitled "*Una Sancta* and our divisions" :

Everything which the New Testament teaches concerning the Church presupposes its essential unity. . . . But we believe that the divisions of Christendom in every land are such as to hamper the manifestation of the unity of Christ's body. We deplore this with all our hearts ; and we desire the Conference to summon members of the Churches to such penitence that not only their leaders, but the ordinary men and women who hear their message, may learn that the cause of Christian unity is implicit in God's Word, and should be treated by the Christian conscience as an urgent call from God.

"The Communion of Saints" was a subject which brought out differences and yet in some aspects a surprising measure of agreement.

As was to be expected, "Ministry and Sacraments" produced the most lively of the debates. On the authority for the sacraments and the nature of the sacraments there was general agreement, with a note from the

Orthodox. The number of the sacraments showed differences, but "most of us agree that the question of the number of the sacraments should not be regarded as an insuperable dividing line when we strive to attain to a united Church."

There was the usual confusion by the introduction of the word "valid," but "we agree that the sacraments practised by any Christian Church which believes itself to be observing what Christ appointed for His Church are means of grace to those who partake of them with faith." Nevertheless there are great differences in doctrine between those who hold "the validity of Holy Order" and those who hold other views. The conference affirmed the "need of an ordained ministry recognized by all to act on behalf of the universal Church in the administration of the sacraments."

Differences about baptism were acute, but agreement on "The Eucharist" was remarkable and complete except in the case of the Orthodox East, who added a note to the Report containing their beliefs.

The section on the ministry is too long to quote, and too complex to summarize. There is much food for thought in it for Anglicans, especially in the sections contributed by the Church of Scotland on behalf of Presbyterians.

The concluding chapter deals with "The Church's Unity in Life and Worship." It is the longest section of the Report and is full of suggestions for immediate action. Space forbids even a quotation from it, but every parish priest should write to Cheyney Court, Winchester, for a copy of the Report. Canon Hodgson will send it without charge.

One last word ! Why should it be easy to get an archbishop, bishops and other busy clergy to Switzerland, Holland or Scotland to meet Baptists, Methodists, Congregationalists and others, and be almost impossible to get the vicar and the Free Church ministers in the parish—almost any parish in England—into conference as to how to prepare for the reunion of the broken body of Christ ?

CHURCH BUILDING IN EAST AFRICA

By W. WILSON CASH *

A VISITOR to East Africa is amazed at the rapid development of these territories. Business firms vie with one another in seeking to capture the growing trade of the country. British banks find it worth while opening numerous branches to meet the new financial needs. Hotels spring up like mushrooms and seem to flourish. New roads are made, and the ubiquitous car links town to town. The petrol pump and the garage stand by the road-side exactly as in England. The Imperial Airways run an air mail service three times a week each way between England and Uganda, Kenya and South Africa. It is possible to leave Kampala by seaplane on a Wednesday morning, and to be in London on Saturday evening. Western life has come into East Africa like some mighty flood sweeping all before it, and caught up in its waves is the African, who rapidly learns mechanics, drives motor lorries and cars, and enters more and more into the new life opening up to him.

A rather bewildered Government seeks to steer a straight course amid many conflicting interests. Tanganyika is British mandated territory ; Kenya is a Crown Colony, with a strip of coast ceded under lease to Britain by the Sultan of Zanzibar, and is therefore a Kenya Protectorate. Uganda is a British Protectorate with a form of indirect rule, by which the Kabaka or king of the country reigns, but under the watchful eye of a British

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Governor. The Sudan again is different in rule, for it is a condominium by which Britain and Egypt jointly control the interests of the Sudanese. All these forces are shaping the destiny of Africa, but let us make no mistake, the African has now no illusions about the European. He knows him for what he is. He no longer classes the white people together as a superior race. He discriminates and he watches. He no longer sleeps and allows the European to make a useful tool of him. He is awake and alert, distrustful and often resentful. Education has introduced the African to world affairs. The wireless brings him news from many countries, and he learns to put two and two together. He has many contacts with South Africa, and he watches the exploitation of the African there, the colour-bar disabilities, and the African's love of his land, with the result that he is determined that South Africa shall never come to the East coast or to Central Africa. He studies every political move and examines it in the light of South African experience, and he works, plans and schemes for an Africa which ultimately will be as African as England is English. It is in this situation that the C.M.S. is seeking to build up the Church of God in these territories, extending from Central Tanganyika through Kenya, Uganda, Ruanda-Urundi, the Sudan, and on to the Mediterranean Sea. What is its policy? What are its objectives? The answer can be baldly given in the statement that we seek to establish the Church throughout this vast territory, and to devolve upon it responsibilities of self-control and support and of corporate witness to the Faith. In other words, that the Church in these lands shall ultimately do what originally was the task of a missionary society. But having said this, no real answer has been given to the question. The problem is how the Church can grow and develop, founded on sure foundations, until it ceases to depend upon foreign agencies for spiritual life, direction and inspiration.

In 1844 two C.M.S. missionaries landed at Mombasa.

They were the vanguard of an army of missionary workers who have followed them ever since. There was in those days no African Church, and the missionary ploughed a lonely furrow. He was the solitary witness to the Gospel. Upon him devolved the reducing of languages to writing, the translation of the Scriptures, the opening of the first schools in the country, the planning of a policy for the evangelization of half a continent. Progress was slow, as it always has been until a native witnessing Church has been founded. Thus one of those two missionaries laboured for twenty-nine years with little to show for a lifetime of sacrificial service and unremitting labour for Africa. Pioneer days had really very little thrill about them. It was one long struggle against pagan forces, and very slowly the Gospel penetrated into the hearts and minds of people. In those days the whole mission was foreign. The Gospel was proclaimed in the halting language of a European trying to adapt himself to an African vernacular. The funds were almost entirely supplied from England. Christianity was the white man's religion, and the African was slow to adopt so foreign a faith.

From those early days we pass to to-day, and discover that the pioneering efforts of early missionaries have led to the establishment of a native Church which is thoroughly African. It is the glory of these people now that the Church belongs to them, that its support is their responsibility, and that its growth depends upon their witness. Church Councils reveal how deeply all this has entered into the consciousness of the African, for he is no longer prepared to follow the lead of the white man : he is thinking for himself, and always in terms of Africa and its rights, its claims and its demands. Because the C.M.S. first carried the Gospel to East Africa the churches in these territories have an affection for the old Society, which gives it a unique influence, and at the same time a grave responsibility. The people are in a transition stage, when at times they are fiercely independent, and

at other times are almost child-like in their desire for help and advice. It is clear, therefore, that a missionary society with these traditions behind it cannot just withdraw and leave the Church to carry on. It is in this critical stage when probably a missionary society can make its biggest contribution.

Devolution is a blessed word in missionary circles, and it sounds wise to talk of giving the natives control of their own affairs ; but there are even bigger things than devolution to be thought of. These young churches have received the rudiments of historic Christianity, but out of the little they know they cannot evolve the full faith unless there is continuous teaching given on the meaning of the Universal Church, and African Christians are taught to see their place in the one world-wide family of God. That is why, at this stage of devolution, it becomes so necessary that these churches shall be undergirded by all the help we can give them, why we must share with them the centuries of our Christian experience, and the richness of our own heritage in Christ.

Again we ask, how is this to be done, and how at the same time are we to encourage the African to take the initiative and to grow in his own way ? Too often we have tried to import western drive and energy into the Church, and with all our British determination we have forced the pace to make the African "get a move on." Later on experience has shown how disastrous this has been. The Church of God is a very tender plant. Its growth may be forced unnaturally by the energy of some foreigner in control of the work ; or on the other hand the plant may be nurtured and allowed to grow in its own way. We have reached the stage where, in Church life, worship and prayer far more important factors than efficiency where spiritual growth must be cultivated even more carefully than a sound Church organization.

I would therefore place in the forefront of our contribution to the African Church this need of teaching on worship, quiet, adoration and prayer. It is in such a

spirit of true worship that the African will continually correct and enrich his conception of God.

This carries with it a number of implications, some of which are far-reaching. Missionaries go out to-day frequently to key posts. They are heads of institutions. They have fixed curricula to which they must work. Their programme is one of routine in which every hour of the day is occupied. These institutions are for the up-building of the Church. Is the element of unhurried worship and quiet being sacrificed to institutional efficiency? It is far more important ultimately to have a live Church than even an efficient school. I do not mean that efficiency and life should be thrown into contrast, but I draw attention to a danger which strikes one very forcibly in many places. It sometimes seems as though the school had an existence separated from the Church, and therefore an objective of its own, which left the Church to do its own work. The college chapel, when transplanted to a mission area, may be a positive hindrance to Church growth, because unless great care is exercised it may separate Church from school, and train the next generation of Christians without any sense of loyalty to the Church as such, and in particular to the local Church. The impact of material things upon African life just now is so enormous that every mission ought to place a special emphasis upon the spiritual, and above all things upon the training of Christians in the meaning of the Church and the value of worship.

It is out of worship that true witness comes. In many mission centres one hears the story of moribund churches that are dry and barren, and all kinds of efforts are made to galvanize them into life again. A second generation grows up, and often they lack the fervour of their fathers. They accept Christianity as a matter of course. They are taught character-building in school, and many of them are a healthier and finer type than the previous generation; but there is something lacking. The Christian faith does not grip them as a conviction.

They have grown up in a Christian atmosphere, but have they ever really met Christ personally, and face to face?

In modern mission schools there is a great fear of the emotional, but are we not losing something of the older missionaries' definite challenge to personal conversion? Experience in my recent tour has shown me that where the personal claim of Christ upon individual life is pressed home, young Africans do respond, and there immediately springs up new witness and evangelism. My plea, therefore, is that as worship and witness cannot be separated, neither can education and evangelism be divided. One missionary I met, an educationist to his finger tips, and as efficient in his work as anyone could wish, said: "I aim at bringing every boy in this school face to face with Jesus Christ." He was not making his school a mere evangelistic agency, but he was relating personal faith in Christ to the lives and needs of the boys, and education lost nothing by having this deep spiritual challenge permeating everything. It is along these lines of spiritual training that the missionary educationist can do so much in the building up of the Church. As the Church grows spiritually it expands by the continuous witness of the life and work of its members. When missionaries were the only witnesses to the Gospel, the converts could frequently be counted on one hand. The Church grew by simple addition. When the churches learn the true meaning of witness that is spontaneous and voluntary, and not associated with any payment of money, then the growth is by geometrical progression. It multiplies itself continually, and that is what is happening in varying degrees in Africa to-day. The vast majority of the converts are due to the witness of Africans, and in a very real sense these churches are witnessing to a life they have found both personally and corporately in Christ. Again I stress the point that the flood-tide of material things is invading the Church, and the missionary contribution must be so to intensify the

spiritual life of the Church that its witness shall ring true in a material age.

The third thing I would stress is the place of social service in the life of the Church. It is sometimes assumed that a mission hospital is of importance in early days in breaking down prejudice, and in opening the doors to direct evangelistic work. No doubt medical work has done much in this way, but to-day we are called upon to see the place of the mission hospital in the life of a young growing Church. Has it got a place? Our Lord gave an entirely new value to human life, and this has found expression in Christendom through the care of sick and suffering, and in a thousand and one methods of social service. But the African, who a generation or two ago was pagan, has not got this Christian value of life. He has to learn it just as pagan England had to learn it from the Christian faith. The hospital, welfare centre and dispensary therefore play a very important part in the building of the Church. This is seen notably in Uganda, where through maternity centres and dispensaries African girls are doing splendid work. But such work would not be possible unless behind it lay very careful and patient training of workers, and in all the training the continual emphasis upon spiritual values. The result is that the Baganda men and women are learning to serve their fellow-men, and to witness to their faith through their medical skill and care. Thus the Church learns love and sympathy by example, and it finds enrichment through the linking on of all this social and medical work to the Church.

I have not touched in this article upon the valuable co-operation which missions in Africa have with Government. This has been dealt with fully in previous articles in the REVIEW, but it has literally saved the situation for the Church in East and Central Africa that at this period of change and transition education in these countries should be so largely Christian. The Christian faith through the schools has been built into the very life of

the community, and missions should do all they can to keep their hold on education, at the same time always keeping in view that their task is not education as an end in itself, not the mere serving of a Government department, but the building up of a Christian community, thoroughly Christian, well educated, and strong in leadership and spiritual vitality. Ultimately the aims of Government and missions are not the same. In many ways they serve one another, but for missions the one essential thing to-day is the spiritual growth of the Church, and to achieve this end every branch of service—educational, medical, or pastoral—must offer its contribution until the Church captures the heart of Africa for Christ, and the Kingdom of God comes to this continent of such immense possibilities.

EARLY FRANCISCAN MISSIONS

By JOHN R. H. MOORMAN*

IN the Rule of 1221, S. Francis wrote as follows :

The Lord saith, Behold, I send you forth as sheep in the midst of wolves ; be ye therefore wise as serpents and harmless as doves. Wherefore, whosoever of the brethren, inspired of God, shall desire to go among the Saracens and other infidels, let them go, with the permission of their Minister. And the Minister is to give them permission, and is not to prevent them, so long as he considers them fit to be sent, for he must render an account to God if he act unwisely in this or in anything else. . . . And let all the brothers, wherever they may be, remember that they have given themselves and surrendered their bodies to our Lord Jesus Christ, for love of Whom they ought to expose themselves to their enemies both visible and invisible.

In reading this through, two things strike us—the insistence that those who wish to go on evangelizing expeditions are to be allowed to do so, and the obligation on each member of the Brotherhood to expose himself to danger. Behind these two points lies a somewhat tragic chapter in Franciscan history.

Two years before the writing of this Rule a Chapter of the brethren had been held at the Portiuncula close to Assisi, known as the “ Chapter of the Mats ” from the little huts of wattles which the friars made for themselves. The Chapter was presided over by that close friend of the Order, the Cardinal Ugolino of Ostia, to whom certain friars came with a request that he would try to persuade Francis to relax the rigid discipline of the Order and modify the rule of poverty so far as to

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allow them to build places in which to settle down and devote themselves to study.

There were present, writes Brother Leo of that occasion, five thousand brethren, of whom some who were learned and well versed in knowledge came to the Lord Cardinal who presided over the Chapter, and told him to persuade the blessed Francis to follow the advice of the said learned brethren and allow himself to be guided sometimes by them, mentioning the Rule of the blessed Benedict, and of Augustine, and of Bernard, maintaining that they should live in an orderly manner and in such and such ways. Then the blessed Francis, having listened to the warning of the Cardinal on this matter, took him by the hand and led him to the brethren in Chapter and spoke thus to them, "Brothers, brothers; the Lord hath called me to the way of humility, and hath shewn me the way of simplicity, and I would not have you mention to me any other Rule, neither that of S. Augustine, nor of S. Benedict, nor of S. Bernard. And the Lord hath told me that he wished me to be a new fool¹ in the world; and the Lord would not lead us by any other way than by that knowledge; but by your learning and wisdom God will but confound you."

Yet these outspoken words of Francis were not enough to silence the party who were anxious to convert the Brotherhood into the very thing that its founder had wished to avoid—a new monastic order. The seven years of S. Francis' life which remained to him after this were years of continuous conflict and anxiety as he tried, more and more vainly, to prevent a change which he could only regard as reactionary and mischievous.

The next thing that we hear about S. Francis, after the Chapter of 1219, is his setting off with a few followers on that strange and romantic pacifist mission to the battlefields of the Crusades, in the hopes of putting an

¹ *Novellus pazzus*. The quotation given here is a translation from the "*Verba S. Francisci*" in *Documenta Antiqua Franciscana*, II. Dr. Burkitt has shewn, in *S. Francis: Essays in Commemoration* that the "*Verba*" is one of the sources of the *Speculum Perfectionis*. It is interesting to note that according to the latter (cap. 68) S. Francis refers to himself as "*novellum pactum*," a "new covenant" rather than a "new fool." We can see at once what the purpose of the redactor was!

end to the wars by converting the Saracen Soldan to the faith of Christ. At least, that was the ostensible purpose of the expedition ; but there were no doubt other reasons as well. Stories of the debauchery of the so-called "Christian" armies had probably reached his ears, and he may perhaps have hoped that his presence might have some influence there. Possibly, also, he wished to make a protest against the whole idea of a Crusade, a protest which might be emphasized by the sacrifice of his own life. But there may well have been another purpose. Thomas of Celano, who, without being one of the intimate friends of the saint, certainly knew him personally, says that the purpose of his eastern expedition was that he was *sacri martyrii desiderio maxime flagrans*², "deeply moved with the desire for holy martyrdom." Martyrdom was regularly known in the Middle Ages as the *summa perfectionis*, and it is quite possible that in a reckless expedition to the heart of the infidel forces Francis saw a way of escape from the troubles and anxieties which surrounded him at home. No doubt he was feeling what S. Paul felt when he wrote : "I am in a strait betwixt the two, having the desire to depart and be with Christ, for it is very far better ; yet to abide in the flesh is more needful for your sake." And so the strange expedition was made, Francis returning unscathed from an experience which must surely have cost the life of any less humble adventurer. The *maximum desiderium* had not been fulfilled : God had still work for His servant to do.

As he journeyed home, Francis was met by messengers who came with sad news of the falling away of the brethren. Materialism had begun to lay its icy hand on the Brotherhood ; and it was a very stern and chastened Poverello who returned from the East. But if the Order in Italy was losing its idealism through the presence and growing power of the party which would relax the strictness of the Rule, stirring tales of

² I. Celano 55.

true "Franciscan" heroism were coming in from the countries to which missionary expeditions had been sent. Greatest of these was the story of the five brethren who had been martyred in Morocco, whose sacrifice made so great an impression upon S. Francis that he is said to have cried out, "Now I can truly say that I have five real brothers." But less noble, though none the less fascinating, stories were also arriving from those who had penetrated into the grim fastnesses of Germany and Hungary. In the former, the simple brethren found that by answering "Ja" to every question that was put to them they managed to get what they wanted ; but when they placidly replied "Ja" when asked if they were heretics, they found themselves subjected to considerable cruelty and persecution, "wherefore," says Giordano da Giano, "Germany was considered to be such a ferocious country that only those inspired by a longing for martyrdom would dare to return thither."³ In Hungary the brethren's adventures were even more disconcerting :

As they were walking in groups through the fields, says Giordano,⁴ the shepherds set their dogs on them, and, without saying anything, kept beating them with their pikes. When the brothers discussed among themselves why they were being persecuted thus, one of them said, "Perhaps it is because they want our tunics." So they gave these up ; but the shepherds went on beating them. Then he said, "Perhaps they want our shirts also." So they gave them up, too ; but still the shepherds beat them. Then he said, "Perhaps they want our breeches as well." And when they gave these up the shepherds stopped beating them, and allowed them to depart naked. One of the same brethren told me that he had lost his breeches fifteen times in this way !

We can hardly expect that Brother Elias, and those who shared with him the ambition of making the Brotherhood an Order greatly respected throughout the world, would find these tales edifying ; and may-be he

³ *Chronica Iordani*, ed. Boehmer, cap. 5.

⁴ *Ibid.* cap. 6.

tried to induce Francis to forbid expeditions which could only bring the Order into disrepute. But, if so, Francis stood firm. He had told them at the Chapter of the Mats that he was a "new fool" (*novellus pazzus*) for Christ; he rejoiced to know that his brethren were not ashamed to look foolish also. And so, when he came to write the Rule of 1221, the Rule which Elias found so distasteful, he included those words which we have already quoted:

Whosoever of the brethren, inspired of God, shall desire to go among . . . infidels, let them go. . . . And the Minister is not to prevent them; . . . and for love of Christ they ought to expose themselves to their enemies. . . .

So the missionary enterprise of the Friars Minor was begun; and, within a few years, there were stories to tell of adventures more daring, and more romantic, than those of the brethren who had suffered at the hands of the ferocious Germans, and of those whose more intimate garments had been appropriated by the shameless Hungarians. For within eighty years of the death of S. Francis we read of a flourishing Franciscan community as far away as Peking, with its archbishop, suffragans, cathedrals, churches and monasteries, convents and choir-schools, all largely supported by the Grand Cham of Tartary himself!

II

During the Middle Ages Europe was only vaguely conscious of the Far East, the romantic Empire of Cathay, the exploration of which is associated in everyone's mind with the name of Marco Polo. Marco Polo set out on his great expedition in 1274, and was at the Court of Kublai Khan at Xanadu the following year; but it was some years before Marco Polo was born that one of the brethren of S. Francis visited the Great Khan at his palace in Outer Mongolia, and so began that spiritual

and commercial traffic between East and West which, after but a brief existence, was closed down, only to be re-opened within recent years.

We have to go back to the year 1241, fifteen years after the death of S. Francis, to discover the beginnings of the missionary enterprise of the Friars Minor. In that year an expedition set out for what was then known as Tartary, but which we now call Turkestan and Kirghiz. Of what happened on that expedition we have no knowledge, for it neither returned nor sent any news home.⁵ But four years later the first of the great Franciscan missionaries set out on a strange, adventurous journey. His name was John of Piancarpino, and he had been *Custos* of the Order, first in Saxony and later in Spain. In 1245 he set out for Tartary with letters from Innocent IV to present to the Emperor. Piancarpino took with him a Pole called Benedict, with whom he travelled through Russia, crossing the Dnieper, the Don and the Volga, skirting the north of the Caspian and Aral Seas, following the River Chu, which now marks the border between Turkestan and Kirghiz, until they came to Lake Balkhash ; then on into the mountains of Outer Mongolia where eventually they found the court of the Emperor, Kuyuk Khan, at Karakorum.⁶ This journey of some thousands of miles across entirely unexplored country was a remarkable feat ; and even Sir Henry Yule, who was not naturally well-disposed to "monkish orders," is bound to admire the endurance of the missionaries, describing their strange adventure as "a fatiguing journey of three months and a half, which must have sorely tried an elderly and corpulent man like Friar John."⁷ But it ought, perhaps, to be pointed out that the corpulence of Piancarpino was a pure fabrication of Sir Henry Yule's (based, possibly, upon childhood reminiscences of Friar Tuck !) ; for we

⁵ See *Iordani, op. cit.*, p. 72.

⁶ Not to be confused with the Karakoram range of mountains in Kashmir.

⁷ Sir Henry Yule, *Cathay and the Way Thither*, I. 156.

may be certain that if any obesity had been noticeable in the missionary's figure at the start of his travels, it can hardly have survived the diet of millet, salt and water which was all that they had to eat for the whole of the journey.

Arrived at Karakorum, they found themselves in the midst of an election of a new Emperor, and it was therefore some time before they got the audience which they were seeking. Eventually, however, Kuyuk Khan received them and showed such interest in the countries of the West that, at the suggestion of the friars, he wrote a letter to be delivered to the Pope. Piancarpino says nothing about any evangelistic work, apparently regarding himself more as an ambassador to the Emperor than as a preacher of the Gospel ; but there is reason to suppose that discussions upon matters of faith must have taken place both within and without the imperial courts.

Piancarpino and his companion remained a few months at the court, and in November, 1246, set out on the return journey, facing with apparent unconcern all the hardships which that winter in Central Asia must have meant. On arriving in Europe Piancarpino was summoned to Lyons by Innocent IV, where he stayed for three months, doubtless supplying the Pope with welcome entertainment in the stories of his travels and of the customs of the people among whom he had lived. He also visited Louis IX of France ; and eventually he became Archbishop of Antivari in Albania.

As was to be expected, Piancarpino became a great celebrity in the Order, for the stories of his adventures must have brightened many a dull moment of Franciscan discipline. That gossip, Salimbene, says with obvious pride, " I have dined with Brother John, and not only once nor twice either," and he refers to him frequently as " Brother John who came back from the Tartars." Piancarpino wrote a book describing his journeys, which he called *The Book of the Acts of the Tartars, written by*

a certain Friar Minor, who was for a long time among them. This book was written before Marco Polo was born ! A few years later a Dutch friar, William Rubruquis (Ruysbroeck) made the same journey to Karakorum, which he reached on Palm Sunday, 1254. He came as ambassador of S. Louis, who no doubt had been inspired by Piancarpino's stories to establish diplomatic relations with the East. Rubruquis also wrote an account of his travels, and has a good deal to tell us of the customs of the people of Tartary.⁸

III

Now that direct communication between East and West was established, the Papal See was anxious to press its claims and advantages. In 1274 sixteen Christian Tartars were present at the Council of Lyons ; and a few years later Nicholas III wrote letters to Abago, Shah of Persia, and to Kublai Khan, Emperor of China, which he sent by the hands of five Franciscan brethren, to whom he also gave permission to receive a limited number of converts into their Order. How this expedition fared we do not know, nor whether the letters were ever delivered, for nothing further was ever heard of the brethren. The probability is that they fell into the hands of some Moslem band and were exterminated.

Eleven years later the Pope made another attempt to get letters through to the Emperors of the East. Again they were entrusted to a Franciscan, John of Montecorvino, one of the greatest missionaries of all time. Montecorvino had made an expedition eastwards some years before, but we have no record either of where he went or of what he did. This time he chose as his companion a rich merchant called Pietro da Lucalongo,

⁸ See Golubovich, *Biblioteca Bio-bibliografica della Terra Santa e dell'Oriente Franceseana*, I, 190-213 ; and *The Journey of W. of Rubruck to the Eastern Parts, with Two Accounts of the earlier Journey of John of Pian de Carpine*, ed. W. W. Rockhill, Hakluyt Society, 1900.

and the two set out with the papal letters in the year 1289. They travelled safely through Persia, where, so far as we know, Montecorvino delivered the papal letter, and reached India in 1291. Here they lived among the Nestorians of Malabar for about a year, and are said to have made a number of converts. But they still had the letter to deliver to the Emperor of Cathay, and thither they now turned their footsteps. Though their exact route is unknown, they probably travelled most of the way by sea, and in time reached the capital of the Empire, then known as Cambalech, nowadays as Peking. Here Montecorvino was well received by Kublai Khan who, a few years previously, had graciously received the Polos at his summer residence of Xanadu (Shang-tu). Kublai seems to have been a genial and cultured person, not at all hostile to the faiths of those who came from other continents, and Montecorvino was able to build a church and convent with money furnished by his companion, Lucalongo. But it takes more than one friar and one merchant to make a religious community; and Montecorvino, with an eye to the future, decided to buy up a number of small boys in the slave market and train them in the Christian faith and worship. So from time to time little boys were bought, baptized and taught their letters, Montecorvino writing out for them the necessary service books, further copies of which his pupils soon learned to make for themselves. Thus day by day the Hours were said, the little Mongol boys singing their psalms and hymns so well that the Emperor used to take a special delight in coming across from his palace to listen to them.

But Montecorvino had many difficulties to contend with. One was the presence in the city of a community of Nestorians, who hindered his work by preaching a debased form of Christianity. Another was the death of Lucalongo a few months after they arrived, followed by eleven years of loneliness until he was joined by a German friar from Cologne. Another was that he was

hopelessly overworked, and longed for reinforcements from the West. So it was that, in 1305, he wrote a letter, asking that further help should be sent out, and describing some of his activities :

I have built, he writes, one Church in the city of Cambalech, where is the chief palace of the King, and completed it six years ago, giving it a tower and putting three bells therein. I have baptized here up to the present, so far as I can tell, six thousand persons . . . and am still often engaged in baptizing. Moreover, I have purchased from time to time one hundred and fifty boys, sons of the heathen, of about VII to XI years of age, who have hitherto known no religion ; and I have baptized them, and taught them Latin and Greek according to our custom and I wrote out for them a psalter with thirty hymns, and two breviaries. By the aid of these there are now eleven boys who have learnt our Office and form a choir week by week, as is the custom in convents, whether I happen to be there or not. And many of them are writing out the psalters and other needful things. Moreover, the Lord Emperor takes great delight in their singing. I ring the bells at all the Hours, and, with this community of babes and sucklings, render the divine office, which we sing according to our own use as we have no office-book with music. . . . If only I had had a few companions to help me it is possible that I might have baptized even the Lord Emperor by now. I therefore ask for some brethren, if any are willing to come who will make it their business to lead edifying lives, and not simply " to make broad their phylacteries " . . .

I beseech the brethren to whom this letter may come to do all that they can to bring what it contains to the knowledge of the Lord Pope and the Cardinals, and to those who watch over the interests of our Order at Rome. And I ask the Minister General of our Order to send me an Antiphonary, a copy of the Legends of the Saints, a Gradual and a psalter with music, for I have nothing here but a small Breviary with the Short Chapters and a little Missal. If only I had one as a copy, the boys of whom I have been speaking could make others. At the moment I am busy building a second Church. . . .

(Given at the city of Cambalech in the Kingdom of Cathay in the year of our Lord MCCCIV on the viij day of the month of January).

The next year Montecorvino wrote home again saying that he had now had six pictures made for the instruction of the ignorant, representing scenes from the Old

and New Testaments, and with explanatory notes in Latin, Tarsic and Persian. He records that some of his boys have "departed to the Lord," but that he is still busy with converts. He tells of the building of the second church, which had been held up by the coming of winter (though the wood for it was all prepared and stored in his house), and of the wonder which the people expressed when they saw the red cross over the building and heard the boys singing in the choir. There were thus by now two churches, in which the boys carried on the regular services, Montecorvino acting as chaplain and saying Mass in each church on alternate Sundays. The original church and convent were so close to the imperial court that the boys' voices were fully audible in the Emperor's private room. Indeed, so friendly was the Khan himself that Montecorvino had permission to come and go as he liked, and was "honoured above all other prelates, whatsoever their titles."⁹

This second letter of Montecorvino's is damaged, so that we cannot tell whether or no he made another appeal for help. It is probable that he did, for in the following year (1307) he himself was appointed Archbishop of Cambalech, and seven suffragan bishops were sent out to assist him in the work.¹⁰ Only three of these seven arrived, for three died while crossing India, and one is lost to history; but the three who were successful in getting through became successively Bishops of Zayton (Chuang Chow) where another church and convent were built with money provided by a pious Armenian lady. One of the suffragans, Andrea da Perugia, who became the third Bishop of Zayton in 1323, gives us a little information about this community in a letter dated 1326.¹¹ He tells us that, besides the church in the city,

⁹ The letters of Montecorvino are preserved in Wadding, *Annales Minorum*, ad an. 1305, and are translated in Vol. III of Yule.

¹⁰ It is an exaggeration to say, as does Sir H. Yule, that "the Papal See sent him spasmodically batches of suffragan bishops," *Cathay*, I. 169. We only know of one such expedition.

¹¹ This letter is given in translation in Yule, III.

they had also a church and convent a short distance away with accommodation for twenty-two friars, and with four rooms "any one of them good enough for a church dignitary of whatever rank." They lived by the most un-Franciscan way of accepting a regular pension or allowance from the Emperor, and were apparently contented enough in spite of the separation from their friends in the West.

So, by the end of the first decade of the fourteenth century there was a flourishing Christian community in Cathay, presided over by Montecorvino, Archbishop of Cambalech, now sixty-two years old, with his three bishops working under him and a native priesthood growing up among the boys whom he had so lovingly trained during many years.¹² Churches were being built, and day by day the traditional worship of the Western Church was duly offered to God, accompanied by evangelistic work among the heathen by the very up-to-date method of simple addresses upon the subjects of the big pictures which Montecorvino had had made for him, and resulting in large numbers of baptisms.

IV

And here we must leave Montecorvino and his little boys and see what was happening in the West. The latter part of the thirteenth century was a time of great trial and distress in the Order of S. Francis, for the differences which had shown themselves in the lifetime of the founder had enormously increased, and there were now several parties, each struggling for existence and each bitterly opposed to the others. Those who wished to adhere strictly to what is generally known

¹² This is, strictly speaking, only conjecture, though Montecorvino wrote in 1305 that none of the boys was yet priested, implying that they would be so later on.

as the "First Rule" of S. Francis,¹³ before Brother Elias had made him modify the discipline, had come to be called *zelanti*, and were a constant thorn in the flesh of the other party, the Conventuals. Among the *zelanti* was a lad called Thomas of Tolentino, who was born in 1260, eleven years before the death of Brother Leo in exile. Tolentino must have entered the Order at a fairly tender age, for at the age of fourteen he had already shown his sympathies with the *zelanti*, and for the next three years found it wise to remain in hiding in one of the remote hermitages to which these enthusiasts had more or less banished themselves. Such was the charity which then inspired the Order that, at the age of nineteen, Tolentino was condemned to perpetual imprisonment which he bore for eleven of the best years of a man's life. At the age of thirty a change in the fortunes of his party secured his release; but he realized that Italy was no place for him, and decided to try his fortune as a missionary. So he went to Armenia where he came into contact with the King, Aiton II, who appointed him his ambassador, and for the next ten years Tolentino was travelling freely between Italy and Armenia, for now that he occupied an official position the Order could hardly lay hands on him. At the end of the century we lose sight of him for twenty years; when he reappears, it is as the leader of an expedition to go to China, presumably to the help of Montecorvino and those working there.

Tolentino, therefore, set out in 1320 with four companions and travelled through Persia, thence taking ship to the city of Tana, now called Bombay. Here they put up for a time with a Christian couple who one day indulged in a domestic quarrel which, unfortunately, they took to the Cadi for settlement. The Cadi is described in our document as "episcopus Saracenorum."

¹³ Actually the first Rule which S. Francis wrote was in 1209 when he had but twelve companions, and went to Rome to seek the Pope's licence to live in the way they desired. *I. Cel.* 32f.

In the course of the hearing of this suit, the husband said that he had, staying in his house, four *franci* (i.e. Europeans) whom he would call as witnesses. So the four friars were brought before the Cadi. What happened thereafter to the litigants we do not know, for the Cadi began to interrogate the friars as to their faith, and whether they believed Mahomet to be a prophet of God. One of them, James of Padua, replied, rather rashly, that Mahomet was "a diabolical creature in the service of the devil." This reply could hardly be expected to please the Cadi, who flew into a rage and condemned James to be burnt to death. So a vast furnace was prepared into which James was cast. But, to everyone's surprise, he was distinctly heard in the fire singing the praises of our Lady; and, when the fire had burnt itself out, calmly walked out unscathed, with neither a hair of his head nor a thread of his clothing so much as singed. The Cadi imputed this miraculous escape to the fact that James must have been clothed in asbestos.¹⁴ So he had the fire remade, two or three times as big, and the unfortunate James was stripped, oiled and buttered,¹⁵ and tied round with firewood, before being again injected. But once more the result was disappointing: James walked out unhurt. At this second miracle the Cadi accepted defeat, and the four brethren were banished. But when they had gone, the Cadi sent after them armed men who overtook them and slew them. James was the first to die, then Thomas of Tolentino who had given himself to prayer, then the other two. Their death, says the chronicler, was followed by a series of catastrophes, including lightning and thunder, floods and storms; and the next day Melek, the mayor of the town, fell off his horse which rolled on

¹⁴ The MS calls it *lana ipsius tunice quæ erat de lana Terræ Abrahæ quam ignis non poterat comburere*. What can this be but asbestos?

¹⁵ *Oleo ac butiro caput ejus ac corpus ungi [fecit]*.

him and killed him, so that *migravit ad dominum suum in infernum*. The date of the martyrdom of these four friars was April 9th, 1321.¹⁶

V

A few months later there arrived in Bombay the best-known of the Franciscan explorer-missionaries, Odoric of Pordenone, an older man than most of those who had gone before him, for he was already fifty-six years of age. He had made his first expedition to the East in 1296, and had been away for eighteen years, though it is not known where he went. He returned to Europe in 1314, only to set off again in the following year for Persia, where he must have spent some years, for it was towards the end of 1321 that he arrived in Bombay. Here, no doubt, there were some who could tell him of the martyrdom of Tolentino and his companions, for Odoric piously gathered up their remains, adding them to the meagre luggage with which, as a Franciscan, he must have travelled. He did not spend long in India, as he was making for Cathay, but visited Ceylon and the East Coast, sailing thence for Sumatra, Java and Borneo, which he was the first European to visit. From there he sailed north to Cochin China, and eventually made his way to Zayton, where—one would think to his great relief!—he interred in the Cathedral the mortal remains of the Indian martyrs which he had carried with him some thousands of miles from Bombay. Odoric then moved on to Peking, where he found Montecorvino at the age of seventy-five still presiding over the province. The opportunities for further evangelism were obviously great, and Montecorvino probably impressed upon Odoric the need of reinforcements, for, after a three years' sojourn in the city, Odoric set off for Europe to raise a band of fifty friars to go out there. The route which he chose for his return journey was more adventurous than any

¹⁶ The account is given in full in Golubovich, *op. cit.*, II. 69ff.

which he had chosen before, for he determined to travel by way of Lhasa, the capital of Thibet. And there, in due course, he arrived. He notes in his journal that Lhasa is a very noble city, with paved streets and fine buildings, a striking contrast to the poverty of the villages round about where the people live only in tents. One could wish that Odoric had told us a little more of his experiences in Lhasa, but he did not apparently stay there very long, as his journal goes on to tell strange stories of the Old Man of the Mountains, and of the Terrible Valley, full of corpses, through which he greatly feared to pass, but made the sign of the Cross, and repeated the words VERBUM CARO FACTUM, and so came through safely.

Odoric has little more to tell us of his adventures, possibly because his journal was written in so great a hurry. It may be assumed that he dropped down from Lhasa into India, and returned by way of the Persian Gulf, which was by now the normal route between East and West. The whole of the return journey from Peking took five years (1325-30), and Odoric had now reached the age of sixty-five. But his years had in no way diminished his zeal, for he spent the first few months after his arrival in Italy writing his journal¹⁷ and trying to get together the band of fifty brethren to go back with him to the East. But no sooner had he set out to find these companions than he was seized with a sickness which proved fatal, and he died on January 14th, 1331.

A few years later another and larger expedition of thirty-two friars set out from Avignon under the leadership of John of Marignolli. Like the first missionary, Piancarpino, they followed the overland route and spent some time at Armalech, on the borders of Outer Mongolia, where they built a church, dug wells, sang Masses and baptized several people, in spite of the fact that in the

¹⁷ Odoric's Journal has been published in an old French version by H. Cordier in *Recueil de Voyages et de Documents pour servir a l'Histoire de la Géographie*, Tome X; and in an English translation by Yule in *Cathay*, Vol. II.

previous year a bishop and six friars had been martyred there. From Armalech they had the rather daunting prospect of crossing the Gobi Desert, but eventually they arrived safely at Cambalech after a journey which had occupied nearly four years. Marignolli would like us to think that he made a great impression on the Khan, and that when he entered the imperial presence there was no doubt as to who was the most important person there, for he went in procession with his brethren, fully vested, with crucifer, acolytes and thurifer, all chanting the Nicene Creed, at the conclusion of which Marignolli took command of the situation and solemnly pronounced the Blessing over the Emperor. It is possible that Marignolli, like others who have written books of travel, was inclined to exaggerate ; and his description of the attentions which the Emperor bestowed upon him and his friars must not be taken too literally. When we read that they were waited upon by two princes, that they had as many servants as they wanted, and that no expense was spared to make them comfortable, the kindest thing is to assume that Marignolli is letting his pen run away with him, for otherwise we can only say that, as Franciscans, they had no business to live in such a style !

VI

Thus, during the first half of the fourteenth century, there was a fairly close connexion between East and West, between the Papal See and the Courts of the Khans or Chams of Cathay. But about 1350 the Mongol Dynasty, which had been so enlightened and sympathetic, fell ; and with its fall the Christian missions fell too. We hear of later expeditions being sent out—one, indeed, was led by William of Prato who had been for many years a member of the Franciscan community at Oxford¹⁸—but we know nothing of their adventures.

¹⁸ Cf. A. G. Little, *Grey Friars in Oxford*, p. 224.

After that one glimpse, the East shut her doors again to Western advances, and the great names of Cathay, Cambalech and Zayton become little more than a romance. But, during that century of discovery and adventure, from 1250 to 1350, we can hardly deny the first place to the Lesser Brothers of S. Francis. With none of the advantages or equipment of the professional explorer they became not only the pioneers of modern missionary endeavour, but actually the first of Europeans to make their way into the recesses of that far Eastern Empire to which adventurers are still attracted.

If we look for the explanation of this, we shall find it, first, in the fact that the Order of S. Francis was, in its early days, the natural spiritual home of the adventurous. Others who wished to become "religious" entered some safe if comfortless monastery; but Franciscans were by their Rule pledged to a wandering life, and their wanderings might as well lead them far afield as keep them in their own country. To say that they were adventurers in spite of being Franciscans would be an exaggeration, for there was a real connexion between their devotion to the Order and their "wanderlust"; but it might truly be said that they were born explorers to whom the carefree and trustful nature of the true Franciscan made a particular appeal. But it would be wrong, again, to give the impression that evangelism was, in their minds, only secondary to the thrills of exploration. Montecorvino was a real missionary who lived and gave and sacrificed himself for the sake of the Gospel; so were Tolentino and Odoric of Pordenone who were willing to set off for the East when over sixty years of age; and the fact that Piancarpino was more interested in his successes as an explorer than as an evangelist, and that Marignolli rather over-emphasizes the impression which he thought he made, must not make us think that either power or fame was the controlling motive in their adventures. Whether they went as free-lance missionaries, or whether they went

as ambassadors of the Pope, they knew that they were ministers of the Gospel, commissioned by God to convert, teach and baptize the people whom they reached, and to lead them in the right and proper worship of the Church.

It is sometimes said that from the ninth to the sixteenth centuries the missionary work of the Church was at a standstill, and that the founder of modern missions was S. Francis Xavier. It is, therefore, worth remembering that for about a hundred years in the very midst of those quiescent centuries there was, in one part of the Catholic Church at least, a time of great activity, crowned with considerable success. When the Church's debt to its early evangelists is being reckoned, a place must surely be found for those gallant spirits who faced such hardships and such danger in order to carry the message of the Cross into the ancient Empire of Cathay.

WHY SHOULD THE CHURCH DESIRE TO CONVERT THE JEWS?

By THE BISHOP OF WORCESTER *

IT was in 1928 at York Minster, when the sixth and last Report of the World Call was presented by eight diocesan bishops to the Church at large, that the Bishop of Ripon called our attention to the unpopular subject of Christian work amongst the Jews. He confessed in public—always an arresting thing to do—that the “natural man” within him had a sneaking share in that aloofness from, and dislike of, the Jew which lies at the root of anti-Semitism. He reminded us of the Budapest and Warsaw Conferences which took place the year before, when for the first time in history a representative and organized attempt was made by the Christian Churches to estimate the situation confronting them, and to consider “the Christian Approach to the Jew.” He pleaded that the Church should show its repentance for its past wrongs to the Jews by offering not only Christian friendliness and kindness, but also the Christian Gospel itself, as an act of restitution long overdue; and he gave good reasons why the Church should occupy itself at once, as a matter of urgency, with the Jewish problem.

In view of all that has happened since, the recrudescence of a virulent anti-Semitism in Europe, both political and religious, and the findings of the second great Conference at Vienna this year, of which Miss Rouse has written in the October number of the *EAST AND WEST REVIEW*, and

* The Rt. Rev. Arthur Perowne, D.D., has been Bishop of Worcester since 1931.

the challenge of that Conference which was reiterated at the Oxford International Conference this summer, I would again urge some reasons why the Church should face this question, and at once. Let me put it thus. Are missions to the Jews a part of the vocation of the Christian Church? Is it reasonable that Christians should desire to convert the Jews? If the former of these questions is to be answered in the affirmative, it follows inevitably that if we are loyal to our Lord we should desire the conversion of His kinsmen according to the flesh.

There can be no question that the early Church believed that "to the Jew first" was our Lord's own method and His will for the Apostolic Mission. Would they not otherwise have omitted or excised from their records such sayings as, "I am not sent but unto the lost sheep of the house of Israel"; His commands "that repentance and remission of sins should be preached in His Name unto all the nations, beginning from Jerusalem"; and "Ye shall be my witnesses both in Jerusalem and in all Judæa and Samaria, and unto the uttermost parts of the earth"? St. Paul's plan was to try the Jew first, before turning to the Gentiles, and it is noteworthy that the first fifteen bishops of Jerusalem were all Jews.

AN UNREPENTED SIN

It is not my purpose here to trace how, after Christianity had become the dominant religion of the Roman Empire, the original persecutors of the Christians became the persecuted, and all the horrors of the Inquisition and the Ghetto laid the mark of everlasting shame upon the escutcheon of the Christian Church. The appalling sting of it all lies in the fact that this was no mere political oppression, but was a thing devised and carried out by Christian leaders. And though we may to-day pride ourselves on no longer being Jew-baiters in England, it is still the case that in some so-called Christian countries the Church leaders are responsible for much of the anti-Semitism that is rampant on the Continent. Here is part

of an open letter to the Jews by the Patriarch of Roumania, published in the chief newspaper of the land on Friday, August 20th last :—

“There are towns and whole districts, where there is nothing more that is Roumanian only poverty, the blackest misery, ‘the shadow of the thorn.’ One can weep for pity for the poor Roumanian people, from whom the very marrow of the bones is pressed out. To defend ourselves is a national and patriotic duty, and is not ‘anti-Semitism.’

“Not to re-act, not to take any action to escape from this plague, means to be cowards, indolent, and to betake ourselves alive to the grave and the destruction which awaits us.

“Where is it written that only you Jews have the right to live upon the back of other people, and on the backs of Roumanians, as parasites? Where is it written that we are not allowed to feel when you suck the strength of the people and of the Christian till he is obliged to leave both house and the home of his fathers and go where he does not know? Where is it written that we have no right to shake off this danger as of any sort of parasites?

“This is logical and holy. You have powerful organizations—you have as much money as you want, you have world connexions, you have brains, you have astuteness, you know how to exploit any situation, you have enough qualities and possibilities to seek and to find and to gain somewhere a place, a ground, a land, a country unoccupied by others. Colonize, settle there, till the ground, do hard work in the sweat of your brow. Live, help one another, defend yourselves, exploit one another, but not us and other peoples, whose riches you take and acquire with racial and talmudical sharp dealing.”

And I would put it to my readers that so long as this awful wrong to a particular race is unrepented of, and is still fomented by Christian leaders almost without protest, we cannot expect the work of the Christian Church in

Europe to find a full blessing from God. Here then is surely one great reason for re-asserting the vocation of the Church, that we should desire and work for the conversion of the Jews, that we should show them every friendliness in repentance and humility, and so make some restitution for the past. Is it possible that God is allowing Europe to be split into armed camps, to be de-Christianized as in Russia, and Spain, in Germany and France, in order that we may be driven to realize that we are condoning a monstrous wrong to His chosen people? Is it wrong to perceive in the hold-up of our hopes of revival, in the disappointing response to the World Call, God's way of reminding us of a "previous question" and a prior claim on our thought and prayer, and that the Call of the Jews is in reality the key to the World Call as a whole?

If in the case of an individual who is looking for a blessing on his work for God there is some great unrepented sin which is blocking the way to God's full forgiveness, is it not plain that an unrepented corporate sin of appalling magnitude may be, and in all probability is, a reason why God's Grace cannot fully get through to the Christian Church in Europe to bless its life and labours?

AN UNACKNOWLEDGED DEBT

I would further urge that we are guilty of the grossest lack of gratitude if we forget all that the Jews have given to us Christians. Their debtors are we, and as followers of our Master we should do our utmost to repay the debt we owe them.

Their debtors are we for the agelong witness to the truth of God that this amazing race has given us, a race that is indestructible, unique. A Pharaoh who tried to drown them in water had his forces overwhelmed in the Red Sea; a Nebuchadnezzar who tried the way of fire had his own men burnt to death; a Haman who tried the gallows was hoist on his own scaffold. "They have stood at the graveside of all their persecutors." After two thousand years of promise postponed, two thousand

years of suffering and disillusionment, they still survive, and to-day they number fifteen millions. There is no answer to the riddle of their existence, but that it is the Lord's doing and it is marvellous in our eyes.

Their debtors we are because Jesus Himself was born of a Jewish maiden, a Jew according to the flesh. "When God would deliver man, He took the manhood into God, that so with a hand that was human while it was divine, He might reach and grasp the man whom He would deliver." The manhood He took into God was Jewish manhood, "He taketh hold of the seed of Abraham." When with the first-fruits of the Gentiles I bow before the cradle at Bethlehem, it is a Jewish Babe I worship, the Son of David as well as Son of Adam, Son of God. When I follow the Good Shepherd, as in His earthly ministry He goeth after His own sheep till He find them, it is to the lost sheep of the House of Israel that He goes. When I stand beneath the Cross, and drink in its saving lessons of strength and weakness, of shame and glory, of life and death, my eyes rest upon the title, "Jesus of Nazareth, the King of the Jews"; and I ask myself, "What can I do for Him when He did all this for me?" Should not my answer be, "I am not ashamed to call them brethren," as I remember His words, "Inasmuch as ye did it unto one of the least of these My brethren, ye did it unto Me"?

Their debtors are we because to them we owe our Scriptures, both Old and New Testament, for except St. Luke's Gospel and Acts and possibly the Epistle to Hebrews, the rest of the New Testament is all the work of Jewish writers. In that Bible as a man I find the satisfaction of all my needs; as a citizen I find the ground of my freedom, a precious guide to the making of a strong and righteous nation; as a Churchman I find the ultimate standards of faith and worship and truth.

Shall I deny to the race that gave us "the most precious thing this world affords," that completed version of the Book which gives the fulfilment of all their old prophecies

and hopes and expectations, and is able to make them wise unto salvation?

AN UNEXAMPLED OPPORTUNITY

Thirdly, there is given to the Christian Church a unique opportunity to help the chosen race to fulfil her destiny: which is still, late though it be in time, to act in the world as "God's International." God hath not cast off His people irretrievably. If we can so show Christ to the Jew that he will at long last recognize in Him the fulfilment of all his hopes, as the long-expected Messiah, the Saviour not only of His race, but of all the Gentile world as well, "what shall the receiving of them into the Christian Church be but life from the dead"? Should we not seize the opportunity which notwithstanding the recent happenings in Europe lies open before us? The Jew is accessible to-day as never before in the course of history. But he wonders, as Dr. Singer openly declared at Vienna (in a paper prepared for the Conference by him as a notable representative of the Jews) not merely why Christians can still persecute his race, but why the Christian Churches have been so slow to help the Non-Aryan German Christians who have suffered so terribly. Yet for all that, where the Christian has shown friendliness and love, there is a new willingness to listen and to assess the claims of Jesus at their proper value. To what more fruitful and glorious end could we apply our energies and prayers than to the helping of God's chosen race to fulfil their destiny as the channel of the Divine Revelation in Christ to the world? Is not this marvellous people, indestructible, dispersed through the world like no others, the real "International" in the counsels of God?

THE UNUSED POWER

And lastly, is the Church for ever to be blind to the results that even now accrue to its man-power through the slender efforts that are all that can be made with the means at our disposal, and would assuredly accrue in

greatly increased measure if we made this our prime endeavour, as our Lord Himself and the early Church quite clearly did? No one who has made a study of the subject can be ignorant of the high proportion of the Jews in scientific and intellectual callings. Jewish students in the universities of America number forty per cent., though they only number one-tenth of the population. Basil Mathews, in the prologue to his little book, *The Jew and the World Ferment*, gives in detail the names and accomplishments of noted Jewish philosophers, statesmen, thinkers, commercial leaders, artists, musicians and athletes, and adds most truly: "The smallest of the great people of the world, the Jews are amongst the most distinguished and influential." What could they not effect, if they were won for Christ!

To sum up, I claim that the Church should desire the conversion of the Jew,

(a) because the Church has for centuries by its awful persecutions of the Jews hidden from them the light of the glorious Gospel of Christ's love, and needs to make reparation for the past;

(b) because the Christian Church owes to that race a threefold debt which we have not yet acknowledged as we should;

(c) because the Church has so wonderful an opportunity of enabling God's chosen race to fulfil its destiny;

(d) because the Jew is such splendid yet neglected material for the Christian enterprise.

Our attitude of aloofness must be abandoned; we must press upon all Christians the urgent recognition of missions to the Jews as a primary and vital concern of the Christian Church.

WORK FOR THE UNPROTECTED CHILD IN THE BOMBAY PRESIDENCY

By M. K. DAVIS *

AN ideal of social service has been built up gradually in India owing to the example of missionary work amongst the untouchables and the work of a few Indian pioneers, and social work is now, through the influence of Mr. Gandhi, being incorporated in the nationalist programme. Nevertheless India, rent asunder by her castes, her creeds, her communities, her languages, her vast distances, is still only starting on her long road of social reform. The social worker in India has daily to face up to countless major problems and to stand on his own feet, completely unaided by the network of social agencies which are a common feature of the West. It is, however, an astounding fact that considerable progress can be achieved in the amelioration of any social evil, given concentrated driving force and the gradual education of public opinion. The record of the Children's Aid Society in Bombay City during the past ten years is a case in point.

The Children's Aid Society is a private organization, aided by Government and dependent on private charity. It was established in 1927 for the express purpose of helping forward the operation of the Bombay Children Act, a measure which, although passed in 1924, had remained inoperative owing to complete lack of administrative machinery. Up to the enforcement of the Children Act in 1927 there had been no legal provision to restrain

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unprotected children from falling into delinquent ways, and, apart from the provision of a Reformatory Act, which completely excluded girls from its ægis, there had been practically no differentiation in the treatment meted out to juvenile offenders as distinct from adult criminals. The passage of the Children Act in 1924 and its enforcement in Bombay City in 1927 was a great achievement for the following reasons. It provided for the removal of children from a bad environment, and therefore secured legal prevention of the manufacture of adult criminals out of helpless, unprotected children. It provided means whereby the parents of uncontrollable children could themselves apply for help to a juvenile court for their commitment to school. It secured proper treatment for victimized children, the object of adult lust and cruelty. It laid down a code for the right treatment of young offenders, who, boy and girl alike, could be committed to certified schools. It set up new machinery for the provision of specialized treatment. In lieu of police cells, remand homes were to be instituted. Instead of children being forced to appear before the ordinary courts, special provision was made for the establishment of juvenile courts. Commitment of a juvenile to prison was declared illegal except in very extreme cases. Release on probation was elaborated to enable children, on discharge from court, to return to their own homes, fortified by the friendly supervision of a visiting probation officer. The Bombay Children Act is, therefore, an important piece of social legislation. It deals with four main classes of children under sixteen years of age—uncontrollable children, children from a bad environment, child victims, and young offenders. It provides four kinds of machinery to work the Act—remand homes, juvenile courts, certified schools, and a system of probation. Within a period of ten years' operation it has been itself amended no less than seven times and, with the experience gained in Bombay City behind it, its operation is now being gradually extended throughout the whole Presidency.

In 1927 the Children's Aid Society was constituted with the initial purpose of running a remand home in Bombay City and of carrying out the necessary inquiry work in respect of children placed before the City Juvenile Court. In 1930 it was found necessary to expand its activities and the Government generously made itself responsible for providing both the necessary site and a large annual grant towards upkeep. In 1925 the old Dongri Gaol, dating from 1804, had been evacuated, and in 1927 the greater part of the old prison site was loaned to the Society for the purpose of running the Umarchadi Remand Home. A wise use of gunpowder destroyed the grimmest prison buildings, spacious playing grounds have been provided, and the cultivation of a lovely central garden has done much to remove any prison atmosphere. In 1930 development of the work made it essential for the Children's Aid Society to expand its activities, and in one spare compound a preparatory certified school for boys under twelve years of age was started and run as a completely separate unit from the remand home. In 1931 the Children Act became effective in the Bombay suburban district, and subsequently the Children's Aid Society took over responsibility in housing children arrested in the suburban district in the Umarchadi Children's Home and in carrying out the necessary inquiry work for the two newly established suburban Juvenile Courts. In 1935 an appeal was launched by the Society for the provision of funds for the construction of a completely new building to house remand girls, whose numbers had outgrown the original quarters. The new home was formally opened in the middle of 1936, and at the end of the same year the Society started a new appeal for funds to meet the cost of constructing a new residential block in the junior school, which, although started as recently as 1930, had already doubled its maximum number. In 1927, when the Umarchadi Children's Home was opened, it was estimated that there would never be more than 25 children in residence at the same time ;

in 1937 the daily average number accommodated in remand home and junior school worked out at roughly 320. Within ten years more than 8,000 children have passed through the home. It was, therefore, only through the practical work involved, that the immensity of the problem of the unprotected child had been visualized. The following statistics summarize the main characteristics of the work carried out by the Children's Aid Society in the Umarchadi Children's Home in the past decade.

Statistical return of children admitted to the Umarchadi Home, 1927-1937 :—(1) Caste—Hindu, 58 per cent. ; Mahomedan, 33 per cent. ; Indian Christian, 6.6 per cent. ; miscellaneous, 2.2 per cent. (ranging from Chinese and Iranian gipsy to English and French). (2) Sex—4.6 boys admitted to every girl. (3) Native place—35 per cent. resident in Bombay City ; 3 per cent. in Bombay suburban district ; 62 per cent. from outside these areas, of which no less than 38 per cent. were little destitute wanderers from outside the Presidency. (4) Cause of arrest—destitute, 43 per cent. ; theft, 27.5 per cent. ; victims of sexual offences, etc., 9.2 per cent. ; uncontrollable, 4.3 per cent. ; begging, 3.2 per cent. ; miscellaneous, 12.8 per cent., ranging from murder to riding a bicycle on the wrong side of the road, from drug traffic to trespass, from infanticide to tampering with a street fire alarm, and from attempted suicide to hawking.

This arraignment of figures helps to drive in certain salient facts, of which the following deserve careful consideration :—One interesting point is that 62 per cent. of the children arrested in Bombay are wanderers from up-country, and no less than 38.2 per cent. come from homes outside the Presidency. Secondly, the majority of children have been arrested as destitutes and not as young offenders. As a result it has to be realized that as work progresses under the Bombay Children Act, no real diminution of juvenile arrests can be expected until other major social problems have been solved. The vast preponderance of boy to girl admissions (nearly five to

one) also requires consideration. In many ways it is to be expected, but a further examination of the figures of more recent years reveals the fact that the number of girl admissions is increasing steadily, and, as yet, no step has been taken for the establishment of a girls' reformatory. Lastly, just as the enforcement of compulsory education in England has brought to light the need of special treatment for defective children, so the enforcement of the Children's Act in Bombay City has brought into prominence the urgent need of special facilities for children who are mentally or physically defective. Every child arrested under the Children Act in Bombay City has to be admitted into the Umarkhadi Children's Home, and in many cases children are found to be suffering from mental defect. Throughout the whole of India there appears to be no special school for destitute children of this type. Pending the establishment of some such school, the worst cases of mentally defective children have to be retained in the Umarkhadi Home, despite the fact that it is only equipped for normal children. During the past eight years no fewer than 659 children have been found suffering from some form of venereal disease, and the practice is to detain such children on remand for the necessary treatment which is given in the home.

Apart from the junior certified school for boys, the Umarkhadi Home, as a remand home, is really only a clearing house. Every child remains an inmate only until his case is settled by the Juvenile Court. So far as local children are concerned, very careful inquiries are made by the probation officers employed by the Society. The necessary reports are submitted to the Juvenile Court and the resultant order of the stipendiary magistrate and his colleague, the honorary woman magistrate, is passed to serve the child's real interest. In the case of up-country children, inquiries are made by correspondence with the police of the district concerned. Every effort is made, wherever possible, to secure the repatriation

of such children. Owing to the badness of social conditions, the proportion of children who have to be committed to a certified school is much higher than in the West. The figures of the past decade show that 25 per cent. of the children placed before the City and Suburban Juvenile Courts had to be committed to school. A higher proportion should have been committed, but the number of certified schools is grossly insufficient. The use of probation has necessarily to be curtailed in the East where, owing to abject poverty and the lack of other social agencies, a beggar's pitch, an open veranda, or a hut like a dog kennel, may constitute a home. During the past ten years it has not been possible to deal with more than 12 per cent. of the cases on probation.

Through the agency of the Children's Aid Society, machinery has been supplied for the operation of the Children Act in Bombay City and Suburban District. The experience gained has been such that Government realized the necessity of taking steps both for the full operation of the Act in different urban centres of the Presidency and also for the proper control and co-ordination of the work. The very fact, however, that such a large proportion of the children come from outside the Presidency clearly shows that ultimately the question of the unprotected child must be regarded as one of significance for the whole of India, and that an All-India Children Act must take the place of local enactment.

Despite the fact that some progress has been achieved in Bombay City during the last ten years, much remains to be done. Government, in the passage of legislation, have prepared a means towards an end. Awakened public opinion is required whereby other social evils can be fought and the real roots of the problem of the delinquent child eradicated. So long as public opinion winks at the evasion of the Prostitution, Devadasi and Child Marriage Restraint Acts, so long will such enactments remain inoperative and the child will be victimized. So long as people deliberately seek to acquire merit by

indiscriminate charity to beggars, children will be tempted to adopt a wandering, vagabond existence. So long as wealthy citizens tolerate the unspeakable housing conditions of their poorer brothers, children will be born in homes which are themselves a mere travesty of the name. So long as abject poverty, destitution and unemployment remain almost completely unrelieved, children will be left crippled victims of their penurious environment. Awakened public opinion can strike at the root of the problem of the unprotected child for whom legislation has been provided. It can do more. As apathy is generally the fruit of ignorance, the dissemination of knowledge should bring help of a dual kind. Money would become forthcoming to make possible further extension of the work. Offers of personal service would become available, whereby the nation would offer of her best for the salvation of her most unprotected members. Service to the child must be recognized as work of national significance.

RELIGIOUS LIBERTY IN THE NEAR EAST—EGYPT

By "ONLOOKER"

FOREIGN Missions in Egypt watched with more than academic interest the progress of the negotiations which culminated in the Anglo-Egyptian Treaty of Friendship and Alliance of 1936, and the outcome of the Conference at Montreux in May, 1937, which resulted in the formal abolition of the Capitulations, and the defining of the authority and powers of the Mixed Tribunals. The absence of any reference to Christian minorities in the treaty was the cause of some anxiety, as their protection had constituted one of the four reserved points of the Declaration of Independence of February, 1922. At the Montreux Conference, Nahas Pasha, the Egyptian Premier, gave an undertaking concerning the future of missionary institutions after the abolition of the Capitulations had come into force. He promised that "within the limits of the customs recognized in Egypt regarding religions other than the state religion," freedom of worship shall continue to be assured to all educational, medical and charitable institutions in existence at the time of the Conference, on condition that there is no offence against public order or morals. These institutions are to retain their legal status, to be governed by their own charters, and to be subject to the Mixed Tribunals, though at the same time they must submit to Egyptian laws and regulations, including fiscal laws, under the same conditions as similar Egyptian institutions. They may possess property, and, under certain specified conditions, engage both Egyptians and foreigners on their staffs. These guarantees are assured "pending the conclusion

of a subsequent agreement, or in any case until the end of the transition period " (i.e. the period of twelve years during which the Mixed Tribunals will continue to function).

Whereas missionary institutions were thus assured at the Montreux Conference of certain safeguards for their work during the next few years, no guarantee was given, at the time of Egypt's admission to membership of the League of Nations at Geneva in May, 1937, of religious freedom for the indigenous Christian minorities. Presumably these are considered to be adequately protected by the clauses of the Constitution, though, as is well known, it is impossible in the law courts to appeal from any legal code to the Constitution. This was a source of disappointment to those who were more intimately concerned with the details of the problem of religious liberty in Egypt.

So far as can be ascertained at present, the future of missionary work in Egypt will depend primarily upon three factors. The first is the development of public opinion, with special reference to the movement towards Western civilization on the one hand, and to the renaissance of Islam on the other. Between these two forces there exists a continuous tension, and the attitude of the Government and of the general public towards missions will be largely determined by the issue of the conflict. The second important factor is the development within the governing classes of the conception of freedom of thought, as an element of intrinsic value in a democratic state. Up to the present, the idea of freedom is subjected to numerous restrictions from laws and regulations, and, what is of greater significance, from prejudices of thought and outlook. Upon Egypt's decision to follow the democratic form of government, on the one hand, or the totalitarian, on the other, will depend in part the future position of Christian missions. As a consequence of these two factors, there emerges a third, which may have a serious effect on missions and their activities. Even if

laws are passed controlling both Christian and Moslem institutions alike, there may be constant discrimination in the application of these laws by government officials to the two different types of institution. It is only too easy for officials to penalize work which is unpopular.

One specific problem of religious freedom in Egypt which has claimed considerable attention during the past year relates to the teaching of religion in the Government's "compulsory" schools. Pressure was brought upon parents by inspectors of the Ministry of Education to induce them to remove their children from Christian elementary schools to the Government's schools. Not only were Moslem parents fined in the courts because their children attended the local Christian school, and so did not receive the instruction in Islam required by the law, but even Christian parents were similarly fined, on the ground that the Christian school had not been given official recognition. Negotiations with the Ministry have now resulted in a promise (*a*) that Christian elementary schools will be recognized, subject to certain reasonable conditions, provided their standard of general education is the equivalent of that of the "compulsory" schools, and (*b*) that Moslem parents may continue to send their children to Christian elementary schools so long as they can satisfy the courts that their children are receiving the required instruction in Islam in their own homes or in some other school.

WORK IN EASTERN KORDOFAN

By W. L. MILLS *

IT is now seventeen years since missionary work was commenced in the Eastern Jebels district of the Nuba Mountains by the Sudan United Mission. When the work was first opened, little was known of the people and their customs, though they were known to be very primitive and wild, and to inhabit the different mountain groups where even Arab traders were afraid to penetrate.

In 1920 an expedition of Egyptian and Sudanese troops was sent to the Heiban mountain, and this was brought under administration for the first time. Our mission was invited to open up a station in this district, so missionaries were sent from our Dinka work in the Upper Nile Province, which had been commenced in the pre-War days of 1913, and Heiban was occupied for the first time by Christian missions. The first difficulty to overcome was that of the language ; every mountain group has its own language, and these are often divided up into different dialects. Another difficulty in the initial stages of the work was to make contact with the people and build up friendly relations.

In the days of the Mahdi they had been raided for slaves, and they were naturally afraid of anyone from outside, and would run away and hide at the approach of the missionaries. Gradually their confidence was won ; their sick were treated and a dispensary was opened. Many were found to be suffering from very bad tropical ulcers and other diseases common to tropical countries,

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and so an entrance was found into the hearts of the people by this means. Well do I remember, in the early days of the work, being called to see a man in one of the mountain villages ; he had been felling a tree, and in its fall it had bounced back, the butt catching him in the stomach and making a great gash about six inches long ; he was in great agony, but the wound was cleaned up and several stitches put in, and he made a good recovery, and thus the reputation of the mission dispensary was established. As the staff increased, school work was commenced amongst the boys, many of them proving apt scholars, and gradually the language was reduced to writing, and a primer and other reading books were prepared in the vernacular, and a translation of the Gospel of St. Mark was eventually published by the B. & F.B.S. Since then a girls' school has come into being, and women's work and child welfare are being undertaken.

In 1923, a further expedition was made to the Koalib mountains, and the mission was asked to open up another station in that district, forty miles north of Heiban. The people there are of quite a different type, a different tribe and a different tongue from those of Heiban, and as they had had very little contact with the Arabs, very little of the Arabic language was known, so the same process had to be repeated in reducing the language to writing. Many have the idea that a primitive people must necessarily have a very primitive language with few grammatical rules ; this is not by any means the case, as their grammar is very complicated, and built up on certain rules quite unknown to them, which have been handed down by word of mouth only, for generations. It is truly wonderful how the purity of the languages has been preserved.

The men of the Koalib range were found to be mostly armed with rifles from the Mahdi days, of the old Remington type, as used in the time of Gordon ; probably many of them had been taken by the Arabs at the defeat

of Hicks Pasha and his men. These were traded by Arabs for cattle, and have become very precious to these people and in many cases form part of the dowry price of a bride. They have learned to make their own gun powder and use old cartridge cases handed down from father to son, the bullets being made of lead, solder, brass bracelets cut down, in fact anything which can be used for such a purpose. At the building of the first mission station, it was quite a sight to see about a hundred men with their women, coming in to work, each man carrying a rifle, and clothed in a bandolier; the rifles were all stacked in proper military style, in tripods, with the bandoliers hung over the tops, while their owners got about the mundane job of making mud to build the hut walls, the women bringing the water for this work, as water carrying was not considered to be men's work. Here again there was a general feeling of insecurity; murders and blood feuds were of common occurrence, and strong lines of demarcation were made between the different sections of the tribe.

Strange to say, the tsetse fly is found in this mountain range; strange because it is the only mountain group in the Nuba mountains where it occurs. The type of fly is the *Glossina Morsitans*, not the one which carries sleeping sickness, but the one which brings tripanosomiasis to animals. This fact has been used as a weapon of defence by the Nubas to keep the Arabs away, and was used by the people to try and drive the missionaries from Abri, where the station was first built. Their method of carrying the tsetse fly was very simple but effective; a small gourd with a hole in the top was employed, a small quantity of blood poured in, and the gourd placed in a part where the fly were known to abound; after some of the fly had entered, the hole in the gourd was covered over, and the gourd was taken to the place where animals were kept, and the fly liberated, and so our animals, one by one, first a horse, then a donkey, then another horse and later two donkeys, all succumbed to the bite

of the fly ; so our station had to be moved a mile or so away out towards the plains. After the confidence of these people had been won, some of the men said they were sorry they had brought the tsetse fly to us, but they thought we were the Government, and they did not want a Government post established at Abri. Once again we found medical work of great assistance in winning friendship and breaking down hostility, as there were no other means at all in those days of getting any medical aid. After some time a boys' school was commenced, and from thirty to sixty boys lived on the station ; this proved of great assistance to us in learning the language and getting it reduced to writing. A primer and readers of folk-lore stories, and books on hygiene, were prepared, in addition to portions of Scripture, Old Testament stories, passages from St. Matthew's and St. Luke's Gospels, and the Gospel of St. Mark, the latter having been published by the B. & F.B.S.

In 1930 a further station was opened one hundred and twenty miles south of Abri, amongst the Krongo tribe of Nubas. The first two stations were opened under the military order of Government, but in the meantime the old order had changed, giving place to new, and under civil government punitive expeditions were discouraged, and the system of peaceful penetration was adopted. These Krongo Nubas were found to be people of wonderful physique, tall, thick-set, enormous men ; and their national sport, being wrestling, has developed them so that they surpass all the other tribes in the Nuba mountains in physique. These people have remained very simple and unaffected, and as primitive as one could meet with. Here again the language differs completely from those of the other tribes where our work has been carried on, so the same process had to be gone through here to reduce the language to writing, and a boys' school was opened. In 1933 still another station was opened in the Moro Group. These people were also of good physique, tall, well built, and exceedingly primitive. They also were

brought under administration without any military expedition ; this has been an advantage from the mission's point of view, in that the people have not been in terror of their lives, but have been approached from a friendly angle in the very first place, and the work of itineration and establishing friendly relations goes on there, and it is anticipated that a school will be opened there in the near future. In the meantime, the work of reducing the language to writing is being carried on.

Last of all, in 1936, a further station was opened at Kauda, about eighteen miles from Heiban, amongst the people of two different tribes, the Tora and Tira peoples. These have been under administration for some years, but no missionary work has been done amongst them before. The Tira people are many, and they are noted cattle thieves and have given much trouble to the authorities, and there have been two expeditions against them at different times. However, they are peaceful now, and though they still retain their thieving habits, they are not truculent as they were years ago ; in fact, they are very friendly.

But when one sees all these tribes, of differing customs, different languages, different appearance even, and in many cases mingling with Arabs and learning the Arab ways and the Mohamedan religion, one is staggered with the immensity of the missionary task, yet not appalled by it, for we know the Gospel is the power of God unto salvation unto everyone who believes ; and here from one and another of these tribes we find those who have made a profession of faith in Jesus Christ as their Saviour, and the nucleus of a Christian Church is being formed.

Nearer and nearer draws the time,
The time that shall surely be,
When the earth shall be filled with the Glory of God,
As the waters cover the sea.

There are now twenty-four missionaries at work at our five stations, working amongst 50,000 to 60,000 people—a very rough estimate, as no census has ever been taken.

The religion of these people is animism or spirit worship, and in the district I am writing of particularly, they acknowledge a Supreme Being, who is recognized as the Creator, though their ceremonies and sacrifices, are all made to appease "Bail," a kind of subsidiary god, who is thought to be responsible for the rains, sickness, crops, and so on. Sheep, goats, pigs and fowls are sacrificed, and everything has to be purified by the shedding and sprinkling of the blood.

At last the country is awakening ; commercial enterprise, with its civilizing influence in its train, is stepping in. Cotton growing is being encouraged and ginneries are being opened in many places. From ages of sleep these folk are awakening to find motor lorries running through their country, carrying bales of cotton to the railway, or to the Nile, for transport to England. Aeroplanes fly overhead carrying passengers and mails to England, South Africa, and Nigeria, and a new world is opening to them. The Government officials interested in the welfare and development of these primitive tribes view with apprehension these changes which are taking place, unless the people can be taken in hand and educated in such a way that they may be fitted to meet the developments which are bound to result. The missionaries are filled with concern for these people whose primitive religion must break down before the civilizing influence of commerce, and feel the urgency of bringing the Gospel to them before they are lost to materialism or Mohamedanism. In order to assist in this transition period from pagan practices, conducted by the witch doctor, to more orderly government by chiefs and elders, the Government have established schools for the sons of chiefs, and other selected boys, who are being taught in the Arabic language by Christian teachers. Some of these schools both in the eastern and western districts of the Nuba mountains have been placed under the supervision of the missions, who are responsible for the religious instruction of the boys. From thirty to fifty boys are

boarded at the different schools ; many of these boys have made a profession of faith, and wish to become Christians. Who can measure the good which may ultimately result from these contacts with the young life as they in their turn take up the responsibilities of native government !

There is a strong Arab influence in the northern part of the province. El Obeid, the headquarters of Government, was at one time the headquarters of the Mahdi and of fanatical Mohamedanism. All trade is conducted through the Arabs, and the Arabic language is the means of communication with the outside world. Islam, the religion of the Arabs, threatens to engulf these heathen religions. To-day is the opportunity for the Christian Church to step in, with the uplifting and regenerating message of salvation through the Crucified Christ. The challenge is "The Cross or the Crescent ?" "Christ or Islam ?" What shall our response be ? The Cross must win, for ultimately the kingdoms of this world are to become the Kingdoms of our Lord and His Christ, and He shall reign for ever and ever. Much prayer is needed, as well as combined effort, in order to uplift these Nubas from the depths of paganism to the heights of Christianity, and from the power of Satan unto God.

HUMOUR IN THE BOOK OF JONAH

By W. H. RIGG *

NO sooner is mention made of the Book of Jonah than a smile passes over people's faces. Some years ago a carnival was held at Knocke, on the coast of Flanders, and well do I remember seeing in the procession a huge figure of a whale made of plaster of Paris, and standing in front was a man wearing a top hat, who was obviously meant to be "Monsieur Jonas!" Humour there is in the book, but it is not to be found so much in the story of Jonah swallowed by the whale, and his most uncomfortable residence therein, as in the last chapter of the book.

Only a passing reference needs to be made to the critical questions concerning the book. For our particular purpose it is unnecessary to decide whether Jonah is a historical character or not. By reason of its language and style, the use of unclassical words and Aramaisms, the book itself may be placed either at the close of the fifth century or at any time during the fourth century. With regard to the episode of "the great fish" ("And the Lord prepared a great fish to swallow up Jonah," i, 17, R.V.), it may be assumed that the writer consciously or unconsciously made use of some primitive legend which appears in different parts of the world, e.g. in the Buddhist story of Mittawindaka and in an Egyptian story of 3000 B.C., or it may ultimately be traced back to Babylon. Interesting as all these questions are, it is the religious value of the book which is all-important. The late Professor Cornill, a very advanced critic, made a most

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striking confession : “ I have read the Book of Jonah at least a hundred times, and I will publicly avow, for I am not ashamed of my weakness, that I cannot even now take up this marvellous book, nay, even speak of it without the tears rising to my eyes, and my heart beating higher. This apparently trivial book is one of the deepest and grandest that was ever written, and I should like to say to everyone who approaches it, ‘ Take off thy shoes, for the place whereon thou standest is holy ground.’ ” (Cf. *The Prophets of Israel*, E.T., page 170.) Here from the bosom of the narrowest and most exclusive people of the world comes forth a prophet with a universal message, truly missionary in character. His teaching leaps over all barriers of race, nationality and time. God cares not only for His own people but for the heathen as well.

Let us give a short summary of the book leading up to the fourth chapter. The first chapter opens with Jonah fleeing from the presence of God. By taking a ship to Tarshish, the south-east of Spain, he hopes to be far away from the presence of Jehovah. Here the writer may intend to have a quiet thrust at the popular view that when anyone went beyond Palestine he was outside Jehovah’s jurisdiction (cf. *Genesis* iv, 14 ; *1 Samuel* xxvi, 19 ; *2 Kings* v, 17). So Jonah sails away from Palestine as far as possible. He did not flee because of the dangers he might encounter in having to preach a message of judgment to the people of Nineveh. Well might he have been afraid, as such an errand might easily have cost him his life. He himself tells us in a most naive way why he hasted to flee unto Tarshish, “ For I knew that Thou are a gracious God, and full of compassion, slow to anger, and plenteous in mercy, and repentest Thee of the evil ” (iv, 2). He goes down into the hold of the ship (cf. *Psalms* cxxxix, 7, 8), which was manned by heathen sailors. The latter are made to appear in a most pleasing light. A terrible storm arises which nearly shatters the ship. Meanwhile the sailors implore their gods to save them, and endeavour to

lighten the ship, but all their efforts are in vain. Then the captain of the ship espies Jonah and bids him to bestir himself and call also upon his God to see if He will help him. Lots are cast, and finally the lot falls upon Jonah, who confesses that he had fled from his God Who had made the sea and the dry land (verse 9). The prophet advises them to throw him into the sea, but this they refuse to do, since they were unwilling to sacrifice a man's life. One last effort is made to save the ship, but all to no purpose. Finally, with many misgivings and much searching of heart, they consign Jonah to the waves. In the meantime, the Lord had prepared a great fish which swallows up Jonah, and there supervenes an enforced residence of three days and three nights within the belly of the fish. From his somewhat uncomfortable quarters Jonah recites a Psalm which, however, may be a later addition (chapter ii). Be that as it may, at the command of the Lord, eventually the fish throws him up on dry land. This time Jonah has no option but to deliver his message to Nineveh, and he does it with such success that the people of that city, from the king downwards, are so overcome that they turn to God in fasting, mourning and repentance, and chapter iii concludes with God showing mercy upon them and staying His judgments.

The fourth chapter opens with Jonah in high dudgeon. Far from being grateful for his own deliverance and at the turn of events, he does not conceal from Jehovah his annoyance with what He has done. All along he knew that God would show mercy, so in words which remind us of Elijah (only in Elijah's case he was very jealous for the honour of God, whereas Jonah was very jealous for his own somewhat parochial views), he prays that God would take away his life. Then the Lord asks him in a gentle tone, not without a touch of humour, "Doest thou well to be angry?" Like a petulant child he says nothing, but goes out of the city and makes himself a booth and sits down and sulks. The Lord

God now prepares a gourd to deliver him from his evil case. Hot within, hot without, Jonah needs a little cooling down. At any rate, he is grateful for the shadow afforded him by the gourd. Once more the Lord God sets to work to teach His servant, but instead of a huge big fish He prepares a wee worm which does the work appointed it with right good will, so that, at the dawn of day, to the prophet's horror and dismay, the gourd shrivels up and dies. To make matters worse, another wind is prepared for Jonah. By now he ought to have become used to being buffeted by the winds, but it is a very trying wind, it is the sirocco, which brings "languor and fever to men" (G. A. Smith). Deprived of shade and exposed to the hot burning rays of the sun, Jonah's soul melts within him, and again he beseeches the Lord to take away his life. In the gentlest of tones the Divine Voice rallies His servant, "Dost thou well to be angry for the gourd?" Without seeing in the least the humour of the situation, Jonah replies, "I do well to be angry even unto death." Then suddenly the truth is made to flash upon him. "Thou hast expended thy pity upon a plant which came up in a night and perished in a night, and upon which thou hast never bestowed any labour. With far greater reason ought not I to have pity on Nineveh wherein are more than one hundred and twenty thousand tiny innocent children, not old enough to tell which is their right hand and which is their left, besides much cattle?"

The absurdity leaps to the eyes, and with that the book closes. Need the moral be drawn? But when Parochial Church Councils get excited about their own trifling concerns and forget the needs of the millions of those who have never heard of the Saviour's love, what would the author of the book of Jonah say?

EDUCATION IN EAST AFRICA

By A. VICTOR MURRAY†

THE Report * that has been recently issued of the Commission on Higher Education in East Africa, has a significance far beyond its immediate reference. The time is slowly coming, and in certain places even now is, when the missionary societies will have to make up their minds whether they will continue with education, drop it altogether, or co-operate with the State in a policy which the State lays down. If they continue with it their resources are going to be over-taxed ; if they drop it altogether they are handing it over to agencies which have no particular concern for religion, but they are going to be “ free ” (I advisedly put that word in inverted commas) to concentrate on the purely religious side of their work ; if they co-operate with the State they will more and more have to fall into step with the piper who calls his own tune because he has a private income.

It has often been said that the situation is the same as we have in England, where voluntary agencies can no longer carry the burden of national education, and that in any case it is the State’s proper business to educate its own future citizens. The analogy, however, is not quite accurate. Both “ the State ” and “ the Mission ” in Africa are in a sense alien forces. People of a different race, colour and culture have taken possession of these territories and organize the natives’ affairs for them. Whether Church or State takes in hand the education of the country, it is a foreign Church and it is a foreign

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State. At any rate that is how it appears in most places, although here and there the "foreignness" may have worn off. Our sympathy with the Africans, as Mr. John Murray says in his dissenting statement, "should be up to date." Nevertheless, it is not the same as in England. There is no democratic public opinion which can cause the ideas of voluntary agencies to be put into practice by public bodies. If the missions resign the work of education into other hands they have no further control over it.

The problem with which the Report deals is that of the future of Makerere College in Uganda. From 1877 to 1924 the missions had it all their own way in education, although for many years the internecine conflict between Roman Catholics and Anglicans minimized the influence that they both might have had. Still, the work of the missions has been marvellous, and if it could ever be said of a country that the Church had created it, that is certainly true of the modern State of Uganda. The task, however, of educating a whole country is one which only the country as a whole can undertake, and the missions quite certainly under present conditions cannot do it. As it is they have brought the literacy of the country up from nothing to over thirty per cent., and to have done that in half a century, handicapped as they were from persecutions, denominational differences and an uncertain revenue, is no mean achievement. In 1921, however, a Government Technical School was started, which became Makerere College, and which by 1935 had so far raised its standard that it obtained five successes in the School Certificate examination. In 1924 an Education Department was started, and in the same year the Phelps-Stokes commissioners visited Uganda and urged upon the Government a more direct concern for native education, based particularly on agriculture and religion.

These successes of Makerere in the School Certificate examination have raised the question (there were, of course, other causes also) of the possibility of still further ranges of higher education in the territory. West Africa

for over a century has had Fourah Bay College, affiliated for over fifty years to Durham University, and since 1927 it has also had Achimota College, which provides for African education in almost everything from the cradle to the grave, while Nigeria, not to be outdone, has started a little Achimota of its own at Yaba. The missions own the first, the Government the third, while the second has the constitution of an English public school, independent of Government, but getting Government subsidies all the same. Naturally, therefore, something ought to be done in the east, and the commissioners visualize an Achimota for East Africa situated in Uganda, but also serving the territories of Kenya, Tanganyika (if it still continues to be looked after by us), Zanzibar, Nyasaland and Northern Rhodesia. They have worked out a fairly detailed plan with recommendations concerning constitution, curriculum, diplomas, research, qualifications of principal and staff, and finance. On one thing they are clear. It should not be a development of Makerere, but Makerere should be a secondary school acting as one of its "feeders."

This scheme, however, cannot be considered by itself. Its success depends on two things, on a system of primary and secondary education which will ensure that a due succession of students for the higher college will never be wanting, and the creation of opportunity within the body politic for the employment of those who have been thus educated. Accordingly, the commissioners very wisely spent a good deal of time on these two points. On the matter of the creation of opportunity, they say a great many sound things. They recognize the connexion between efficient service and the salary which makes an appropriate standard of living possible, and they also comment on the folly of educating people and then not making use of their services when they are educated. Beginning at the bottom of the scale, they contend that the common view that 30s. a month is an adequate wage is absurd, and they give reasons for their belief that the "lowest level of subsistence" cannot be maintained by

a man and his family if his wages are less than 73s. a month. This is fairly revolutionary in a document of this kind, but there is no doubt that in hammering away at this intimate connexion between education and employment they are doing a very necessary thing. They even say that to restrict Africans permanently to a low standard of employment "would be a denial of the policy of trusteeship, which would be deplorable for the future political development of East Africa."

It is when we look at the top end of the scale that we begin to be more critical. The products of higher education in East Africa are to have the fullest opportunity as medical men, qualified engineers, veterinary surgeons, skilled agriculturists and teachers. In other words, there is to be created a highly skilled professional class, working apparently under the direction of Government departments. This is excellent, but is it all? "The policy of trusteeship" may be denied if a wage-earner gets only 30s. a month instead of 73s., but is it necessarily advanced if the highest office open to a highly skilled man is to be a well-trained, well-paid civil servant? In Nigeria twenty years ago an African could become Director of Education and Administrator of the colony of Lagos. (In this particular case Durham University last year gave him an Honorary D.C.L.) The whole trend of opinion in Nigeria to-day is against it, although theoretically—only theoretically—it could happen again. Yet the acid test of "trusteeship" is not the opportunity given to a man to be an M.R.C.V.S., but the possibility or otherwise of an African being a responsible leader in his own country, among people both black and white. I do not say that this can or ought to happen now or that any other consideration but merit should decide it, but if education is to be carried to university standard, this is a most relevant consideration. That is why I feel considerable sympathy with my distinguished namesake when in his dissenting opinion he contends that there is an "unduly utilitarian flavour and a certain narrowness" about education as visualized in

the Majority Report. Yet when I look at the names of the Commissioners I cannot think that they intended it to be so. There are two principals of English colleges, one engineer, one scientist, three M.P.'s, the principal of the South African Native College at Fort Hare, and Mr. Z. K. Matthews, an *African* member of his staff.

The position of the teacher is central in the whole scheme of education. Looked at as a profession, his status will determine the public esteem of the service which he renders. Poorly paid teachers with few prospects will result in a poor type of education. The school teacher is the link between the higher education system in which he was trained and the primary system in which he works, and he is also the link between both of them and the community in which they all function. It is not too much to say that he is a trustee of the heritage of the ages, and by his faithfulness men may live or die. Is it any wonder that missions feel the spiritual importance of the teacher's office?

On the material side of things this Report is very enlightened in its attitude to teachers both white and black. The Commissioners see the connexion, long ago seen in England by Sir James Kay-Shuttleworth, between the teacher's pay and the teacher's status. They point out, rather unkindly I think, that the highest wage an African teacher gets in mission service is 100s. a month, and that at Makerere he can rise to 240s. They suggest that grants to missions should be dependent on teachers receiving a certain minimum wage. This is a matter which came up again and again in Nigeria a few years ago when I discussed the salary question with native teachers. They felt that mission salaries and government salaries ought to be equalized. I entirely agree, but how can the missions possibly afford it? The answer is that as things are they cannot, but there is a suggestion in this Report that the Government, either centrally or through a Native Administration Council, should make it possible for the missions to do so. The principle, however, must

be observed that the measure of public control should be the measure of assistance given. How far, from the missions' point of view, is that either possible or desirable? It is clear that in all such matters everything depends on the amount of goodwill available between persons, and at the moment the Director of Education in Uganda is a good friend to missions. Indeed, some years ago when he was in Rhodesia, the head of an Anglo-Catholic school wrote to me that the Director was "obviously a man who loves our Lord." But does that make the arrangement as an arrangement any more palatable?

With regard to the English staff of schools the Commissioners suggest that the arrangements made in England by the Act of 1936 should apply to Uganda. Certain teachers only in mission schools should be considered as "reserved teachers" whose job it is to give religious instruction. The other teachers should be appointed on educational grounds only, and the Government, of course, would be responsible for salaries. At the same time they propose that salary grants should be paid direct to the teacher concerned and not to the mission. There may be local reasons for this, but it also accords with a practice introduced by Sir James Kay-Shuttleworth in England.

Mr. John Murray's minority report stresses the importance of missions in education and opposes any further extension of Government education in primary and secondary branches except by the system of grants-in-aid. In other words, he wishes to have the system that prevailed in England before 1870, where the State came in simply to give subsidies and preserve some uniformity of standard. Speaking of the missions he says: "The political and social value of their work is poorly appreciated at home, where many think that missions are an oddity and that Imperialism is enough. But materialism is often a hesitant and evasive force, and sometimes no more than force, while a civil service is by its nature neither cultural agency nor public opinion." He speaks also of the way in which Christianity has become

naturalized in the people of Uganda, and that Christianizing has been the first step in civilizing. Christianity is therefore more important than education, and the impartiality of the Government will simply lay open the people in Government schools to the influence of "other ideologies than Christianity."

These words are likely to receive considerable attention, and they certainly express what is one of the real dangers in any wholesale eviction of the missions from the field of education. But that is not likely to happen, and of all the three policies I mentioned at the beginning, that of co-operation is most certain to prevail. Moreover, Mr. Murray is too much obsessed by the spectre of Communism to see clearly in this matter. The idea that the control of schools by Christians (for that is what it comes to) will vaccinate the young against Communism is not a possible position to defend. The best-known Africa Communists have been products of mission schools. The amount that can be done in school time by direct teaching to counteract this or that political doctrine is very little, and the more deliberately one sets out to do it the more likely we are to drive people into the opposite camp.

The case for missionary education rests on other grounds. There is very little in the Majority Report concerning education as something more than getting a job or improving one's position. In this regard it should be compared with the recent Report of the South African Interdepartmental Committee on Native Education, 1936. Those great truths, "for the want of which," as Milton said, "whole nations fare the worse," ought to be the staple of university education and, indeed, of all education. If Government education concerns itself more especially with the necessary utilitarian side, it should be the job of the missions not blindly to do the same, nor to hope by instruction to produce loyal servants of the Crown, but to keep alive in the minds of men that delight in spiritual things which at bottom is the real "contribution" of the African to his own happiness.

FAITH AND ORDER

Edinburgh, 1937 :

An Affirmation of Unity

THE World Conference on Faith and Order held in Edinburgh last August brought together 414 delegates from 122 communions in forty-three different countries. They discussed together the causes which keep Christian communions apart and the things which unite them in Christian fellowship. The following affirmation was unanimously approved :

We are one in faith in Our Lord Jesus Christ, the Incarnate Word of God. We are one in allegiance to Him as Head of the Church and as King of Kings and Lord of Lords. We are one in acknowledging that His allegiance takes precedence of any other allegiance that may make claims upon us. This unity does not consist in the agreement of our minds or the consent of our wills. It is founded in Jesus Christ Himself, who lived, died, and rose again to bring us to the Father and who, through the Holy Spirit, dwells in His Church. We are one because we are all the objects of the Love and Grace of God and called by Him to witness in all the world to His glorious Gospel.

PREJUDICES OVERCOME

Our unity is of heart and spirit. We are divided in the outward form of our life in Christ because we understand differently His Will for His Church. We believe, however, that a deeper understanding will lead towards a united apprehension of the truth as it is in Jesus. We humbly acknowledge that our divisions are contrary to the Will of Christ and we pray God in His Mercy to shorten the days of our separation and to guide us by His Spirit into fullness of unity. We are thankful that during recent years we have been drawn together, prejudices have been overcome, misunderstandings removed, and real, if limited, progress has been made towards our goal of a common mind.

In this conference we may gratefully claim that the Spirit of

God has made us willing to learn from one another, and has given us a fuller vision of the truth and enriched our spiritual experience. We have lifted up our hearts together in prayer ; we have sung the same hymns together ; we have read the same Holy Scriptures. We recognize in one another across the barriers of our separation a common Christian outlook and common standard of values. We are therefore assured of a unity deeper than our divisions.

We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take. We believe that every sincere attempt to co-operate in the concerns of the Kingdom of God draws the severed Communion together in increased mutual understanding and good will. We call upon our fellow-Christians of all Communion to practise such co-operation, to consider patiently occasions of disunion that they may be overcome, to be ready to learn from those who differ from them, to seek to remove those obstacles to the furtherance of the Gospel in the non-Christian world which arise from our divisions, and constantly to pray for that unity which we believe to be our Lord's Will for His Church.

WEAKENED BY DIVISIONS

We desire also to declare to all men everywhere our assurance that Christ is the one hope of unity for the world in face of the distractions and dissensions of this present time. We know our witness is weakened by our divisions, yet we are one in Christ and in the fellowship of His Spirit. We pray that everywhere in the world divided and perplexed men may turn to Jesus Christ our Lord, who makes us one in spite of our divisions, that He may bind in one those who by many worldly claims are set at variance, and that the world may at last find peace and unity in Him to whom be glory for ever.

REVIEWS

BLACK HAMLET. By DR. WULF SACHS. Geoffrey Bles. 280 pp.
10s. 6d.

When a beloved white missionary was being transferred to another station the black congregation he was leaving made him a present with these words : " Though you have a white face you have a black heart." And in the book under review the natives consider that the Devil must be white. These quotations partly reveal the difficulty white and black have in understanding one another.

The author of *Thinking Black* tells us that the only way to understand the Bantu is to become black, to live the life, to think the thoughts of the black man for the time being. The author of *Black Hamlet* being a psycho-analyst, a thorough-going Freudian, has another approach. He makes an intensive study of the Bantu mind by analytical methods, though it must be admitted he lets us down gently as far as psycho-analysis goes. His subject is John, a Rhodesian negro, a medicine man, the son and grandson of medicine men. In this respect he is not a normal native. Medicine men (i.e. the good type of witch doctor) must not be confounded with poisoners or sorcerers. There are good and bad ones among them. The good ones quite genuinely believe in their own methods of healing and " smelling out " witches or sorcerers. They have been described as the first scientists ; certainly they are ahead of their fellows in quickness and sensitiveness. They are often capable herbalists. In another respect John is not normal ; he is a Black Hamlet. He loves his mother, and he suspects that his uncle has poisoned his father, whom he venerated greatly, in order to marry the mother. Hence an internal conflict in the unconscious between a repressed desire to revenge the father and a desire for his mother's love. This leads to indecision, and a tendency to fly from a difficult situation.

As may be imagined, our psycho-analyst makes the most of this comparison, as he does of the dreams which John gradually learns to reveal. But even if John is abnormal the picture which this book reveals of the native mind, the native life, the native attitude to the white man, is one which every missionary and every friend of South Africa ought to study. We get a terrible picture in Swartyard, true to life, as I can testify, of the native yards in Johannesburg. The account of the liquor-selling and all the rest is all too accurate ;

but the interesting part is the account of the native conversations. John, though a baptized Christian, sighs for the old religion in which he can lean as it were on the spirits of his ancestors, especially his father. He declares that owing to the cruel and unjust treatment of the white man, "no one wants the missionary any more." "I won't send my children to church, but I will send them to school to learn native and English." The whole conversation on pages 113 to 117 is disturbing, but there is certainly a great element of truth in it. To many natives the missionary is white: white people have oppressed them, therefore the missionary must be shunned. I have come across this, though in innumerable cases individual missionaries by patience and sympathy overcome it. "Never trust a white man. He is like the puff-adder in the dust. He strikes backward." "You say the white man wants to help us. Who will believe it? Who will believe the white devils?" There is exaggeration here as there is a measure of ingratitude, for white civilization has brought some blessings. But any who have watched the treatment of natives, their handling by the police, their treatment in the courts, the repressive legislation of the last few years, will be bound to admit that we have not given the black man too much cause to love us.

ARTHUR SOUTHAMPTON.

WHAT IS THIS MOSLEM WORLD? By CHARLES R. WATSON.
Student Christian Movement Press. 1937. 207 pp. 5s.

There are two classes of people who will never succeed in bringing Muslims to Christ: those who think it is too difficult, and those who think it is too easy. Those who think it is too difficult say that Muslims have never been converted, and never can be, and it is not worth trying. Sometimes they add, by way of further excusing themselves, that Islam is best for the Muslims as Christianity is best for us. Those who think that it is too easy approve of sending missionaries to Muslims, but think it is quite unnecessary to find out first what the Muslim thinks and believes. It is enough, they suppose, to tell the Muslims that the Bible is true, the Qur'an is false, Jesus is the Son of God and died for our sins, and that God consists of three persons, Father, Son and Holy Ghost. These people will not only win no converts, but will make the work of conversion harder for their successors.

The book before us will be of great help to both classes of people. The first class will learn exactly what measure of success has followed from the comparatively meagre efforts to preach the Gospel to Muslims. The second class will find the greater part of the book intended for them. They will learn who the Muslims are, these 250,000,000 people scattered over many lands, what they think and believe, the zeal and enthusiasm with which they believe it

and try to propagate it, what they think of Christianity—which is rather surprising and shocking to many Christians, and unfortunately partly true—and the grave difficulties, intellectual, social and political, that stand in the way of a Muslim who would like to become a Christian.

It is a well-written book by one who knows his subject. The reader will soon be convinced that the Muslims are worth converting and can be won, but that the task requires study and understanding of them. The Muslim's mind is not a blank blackboard on which we can write straight away the words of the Gospel. It is already covered with writing—beautiful calligraphy as the art has been developed amongst them—with many truths and half-truths and many misunderstandings. The task of the missionary is to sort out the truth and underline it, to remove the misunderstandings by patience and love, and gradually and tactfully to inscribe the words of the Christian Gospel in the vacant places.

Dr. Watson's book will serve excellently as a first introduction to this difficult task both for those who feel the call to go out as missionaries to Muslims, and for those who support them by their gifts and prayers. The chapter headings are: An Air Journey across Moslem lands; Moslem Folk, their way of living; The Gripping Power of Islam; An Appraisal of Islam; Ferment and Revolution; Islam's Contact with Christianity; The Christian Missionary Movement; The Future. The book has over two hundred pages. It ends with a glossary of Muslim terms, and a useful list of books for further study.

L. E. BROWNE.

THE ENGLISH MISSIONARIES IN SWEDEN AND FINLAND.

By C. J. A. OPPERMANN, M.A., Ph.D. S.P.C.K. 221 pp.
12s 6d.

Lambeth, 1930, surveyed with approval the good relations of the last decade between the Church of England and the Church of Sweden. It also marked as desirable closer relationship with the other Scandinavian countries, particularly with Finland. It is thus timely that opportunity should be afforded for us to learn more of early Church contacts with these our neighbours. Some such thoughts will rise in most of our minds as we see the attractive title of this book.

Dr. Oppermann has written a scholarly work, after exhaustive study of Latin, Scandinavian, Anglo-Saxon, German and English sources. His "list of authorities used" fills ten pages of small type. Throughout the work detailed reference to these, in footnotes which often fill one-third of the page, make his thesis invaluable to those who follow him as research students.

The format of the book is definitely that of the learned thesis, and this makes it difficult for the ordinary reader. Yet there is romance, for those who will take pains to seek it, in these records culled from ancient sagas. We English have thought of the Vikings' voyages only as bringing havoc to the monasteries and churches of our own coasts. Here we see Olav Trygvesson of Norway converted on one of his expeditions. He was baptized by the Bishop of Winchester. Thereafter he turned from destroying English churches to the forcible conversion of Norway, the Orkneys, Iceland and Greenland. We see Sigfrid and other English missionary bishops coming to Sweden by way of Norway, some to labour till a ripe old age, many to seal their testimony with their blood. As in the eleventh century the Church as well as the State in England passed increasingly into Norman hands, the number of these adventurous missionaries increased. As the Church in Sweden became established, we find Englishmen among the diocesan bishops up to the year 1213. Then with the coming of the Cistercians, the connexion with England, though no longer episcopal, is maintained. The only Englishman to become Pope, Adrian IV, performed outstanding service to the Church in Sweden as papal legate just before his elevation to the papal chair. The establishment of the archbishopric of Upsala is a direct, though later, result, the final debt of Christian Sweden to our country. A short concluding chapter deals with the English connexions of the Church in Finland.

It is a pity that so romantic a theme should be presented so coldly. It is, for example, disappointing to read (page 87): "We have a picturesque account of the events that led up to the destruction of the idol of Thor"—and then to find that the account and the picturesqueness are omitted! The book would be easier to read if the sentences were not so long and confusing. Counting two, chosen haphazard, one finds sixty-three words in the one, and eighty-two in the other. An even greater help to most of us would be a map. Perhaps our geography of northern Europe suffered neglect in our schooldays.

JOHN FOSTER.

WINDOWS. By AMY CARMICHAEL. S.P.C.K. 248 pp. 5s.

Readers of *Gold by Moonlight* will ask whether the beautiful series of photographs is continued in this new book from Miss Carmichael, and they will not be disappointed. Wonderful studies of nature are interspersed with scarcely less impressive pictures of Dohnavur and its inhabitants. For this is essentially a Dohnavur book. It describes the growth of the experiment, and especially the way in which, over a period of years, its expanding financial needs have been met. Such an account is a tonic, but it is more than this.

The experience of the Dohnavur Fellowship is an illustration of what the life of a Christian community can be in contrast with this reference : " In the neighbourhood of that temple there is a handful of men who bear the name of Christ, but their lives are a hindrance to the thoughtful Hindu." Or again, the leader in parish, group, or mission is faced with these words : " With Marshal Lyautey, we too affirm with full conviction, and with authority acquired by experience, that the true economy of strength is to advance continually." Those whose knowledge of Dohnavur is derived from a book such as this will perhaps ask what is the connexion between this work for temple children and the visible Church in Tinnevely, and that question remains unanswered.

R. E. DOGGETT.

HENRY T. HODGKIN: A MEMOIR. By H. G. Wood. S.C.M. Press. 281 pp. 5s.

Dr. Henry Hodgkin was one of the leaders of the Student Voluntary Missionary Union in its early days. He was a tall, handsome man, and not only was a leader but also looked the part. China was the country that drew him, and the best years of his life were spent there as an ordinary medical missionary and later as secretary of the Christian Council of China. The latter post gave him some anxiety because he felt it ought to have been held by a Chinese, but in those days, 1923-29, there was no one, Chinese or European, who so much commanded the respect and loyalty of all the Churches as Hodgkin. In the interval between his two periods of service in China he was secretary of the Friends' Foreign Missionary Association, and when he left China for the last time it was to go to America to establish a Quaker settlement on the lines of Woodbrooke in Selly Oak. It was as Director of Studies of this new venture, Pendle Hill, that he died in 1933.

Two things stand out very clearly in this admirable biography. One is the wholeness of Hodgkin's attitude to life, which was very typical of his Quaker ancestry. He was a strong " Peace " man, and during the War helped to establish the Fellowship of Reconciliation. But this conviction sprang not from a mere hatred of war but from the same deep-rooted Christian principles which led him to be a missionary. It was a positive and not a negative attitude. The second point has perhaps not always been characteristic of the type of religion which Hodgkin professed. His position was thoroughly Christocentric. His broad sympathies never allowed him to whittle down or accommodate the claims of Christ to other standards. On this score he criticizes Gandhi. " Jesus can fit into no Pantheon—where Gandhi would patronizingly place him."

A. VICTOR MURRAY.

THE AFRICAN AND THE CINEMA. By L. A. NOTCUTT and G. C. LATHAM. Edinburgh House Press. 256 pp. 3s. 6d.

If all reports were written in this manner how easy and pleasant they would be to digest. The story of the work done is told briefly and clearly ; the technicalities are gathered together in a couple of chapters for study by those who understand them, and the conclusions and recommendations are clear, though there is a small amount of overlapping due to the joint authors being in different continents.

Governments and missions all over Africa are becoming more and more aware of the gap between the educated or the industrialized natives and the older men and women who have remained in the villages. "Books are of little use to a people of whom more than ninety per cent. are illiterate. The moving picture offers a possible substitute." One thing clearly shown by the experiment is that amongst the natives in rural areas simple educational films are at least as popular as those intended for entertainment only. The cinema may do much to help the native to adapt himself to new conditions ; it may also help to satisfy the younger men in rural areas, and may do something to stem the drift of all the more progressive elements towards the towns.

The Report urges the establishment of Government control of all cinema work in East Africa partly through censorship and partly through constructive help. It also urges the continuation of experimental work, which should include the production of entertainment as well as instructional films. The first thing required for putting into practice the recommendations of the Report is co-operation amongst the Governments concerned, who have already recognized the educational value of good films for illiterate or partly illiterate peoples. The second thing, almost equally essential, is some central organization in London, on which should be represented the Colonial Office, the British Film Institute, missions and other bodies concerned with African welfare. This would save much overlapping and help to cheapen future experiments.

C. VAUGHAN JOHNSON.

CHINA AT THE CROSS-ROADS. By GENERAL AND MADAM CHIANG KAI SHEK. Faber & Faber. 232 pp. 7s. 6d.

No one who cares for China or is however lightly impressed by the world significance of the present conflict in the Far East can afford to leave unread this movingly human document which describes those anxious days of December, 1936, between December 12th, when General Chiang Kai Shek was captured by the North-eastern "Radicals" under the command of the young Marshal Chang Hsüih Liang, and Christmas night, when he was, by what seemed a miracle, released.

We get a picture of the Generalissimo—a slight, scholarly figure with keen piercing eyes—refusing to yield to force or fear, fortifying himself through his ordeal with the teaching of the sage Mencius and the example of the Crucified Saviour.

No less moving is the self-drawn portrait of his heroic wife, without any official position save that of Secretary of the Commission on Aeronautical Affairs, standing her ground almost single-handed, but for the members of her own family, against a Government eager to use military force against Hsi-An, thereby not only endangering the life of the captive, so desperately necessary to his country, but light-heartedly plunging China into a civil war while the enemy was already battering on her gates. Small wonder that, as his wife entered the "Tiger's Lair," the General saw in her the fulfilment of the "promise" he had found that morning in *Jeremiah* xxxi, 22, which in the Chinese translation runs: "The Lord shall create a new thing in the earth: He will make a woman protect a man." The full meaning of *The Cross-Roads* can hardly be seen without a careful study of Bertram's book, *Crisis in China*.

A. G. B.-S.

THE WAILING WALL. By OLGA LEVERTOFF. A. R. Mowbray & Co. 136 pp. 3s. 6d.

Olga Levertoff has written a very interesting book on a subject which is of burning importance to this generation, and I hope that it will be widely read. Once again, as so often in the history of the world, our attitude to the Jew has become the touchstone of the reality of Christ to us. I do not think that the writer appreciates the economic and social factors which to my mind are of great importance in contributing to the anti-Semitism of to-day. While the Jew has not been primarily to blame for the situation into which history has placed him, I find myself in real disagreement with Olga Levertoff because it seems to me that she wishes to retain those very characteristics which have made the modern position of the Jew possible. She asks two vital questions:—1. (page 27) Has Judaism an eternal mission which demands separateness as a race, even though dispersed; or granting that it was a race chosen for a particular mission, "should the vessel be broken when the ointment had been poured out"? 2. (page 117). If all Jewry were to become Christian to-morrow, what if anything would Christ have it relinquish? On both these crucial questions our answers would be different. She demands for the Jew the continuance of a particular separateness which seems to me to cut right across the demands of Jesus; and it is precisely those demands which she would have them retain, and I would have them relinquish, which to a great extent led to their rejection of Jesus as Christ.

I can understand and appreciate the work of Dr. Levertoff, and the need for a special approach to the Jew as to other people in the mission field ; and I have attended "The Service of the Meal of the Holy King," of which there is a most interesting description in the last chapter ; but this special approach to a particular community is, I hope, an attempt to convert, and not an attempt to prove to that community that the acceptance of Jesus as Christ entails no change of values. The fact that these values are denied to-day by Christians, and that the modern non-Jewish world which has become "Christian" by tradition rather than by conversion, were it confronted by the choice as Judaism is confronted, would as a body reject Christ, only serves to make insistence on those values more important.

Read *The Wailing Wall*. It is a valuable contribution to the subject.

ST. JOHN GROSER.

THE INCREDIBLE CHURCH. By J. W. STEVENSON. James Clarke & Co. 156 pp. 3s. 6d.

Here is a book which makes havoc of our conventional ways of thinking and living. At heart we church folk still believe that "decent, kindly human nature" can restore all things. Yet in the catastrophic collapse of so much of the best of human endeavour in these post-war days, there is surely writ large the judgment of God revealing what is in man. But still "men may become so inoculated with civilization as to be impervious to the living word of God."

Here is what Mr. Stevenson calls the "fundamental malaise" of human life which can only be redeemed by the seeming stupidity of the Cross of Christ. Yet the Cross is devastatingly realistic in its demands. The author wrestles with the living experience of the Scriptures to show that the task of the Church in the world to-day is not only to preach the faith of Christ crucified, but literally to stake its life on the truth of that faith. This involves a conviction that God is at work now in ways which are foreign to our unrepentant mind and demands a discipleship, within the community of the Church, which is prepared step by step to learn the power and the method of the Cross. He points out how much we can learn of this from the younger churches overseas. This is the incredible gift which the Church, in so far as it is part of her living experience, can give to the world.

Altogether, a book which is poignantly relevant to all members of the Church, and not the least to those who are priests and pastors of the people of God.

ARTHUR J. BEACH.

'MID SNOW AND ICE. By the Rev. P. DUCHAUSSOIS, O.M.I.,
Litt.D. Geo. E. J. Coldwell, Ltd. 386 pp. 3s. 6d.

HIDDEN APOSTLES. By the same Author and Publisher.
222 pp. 3s. 6d.

In these two volumes the story is told, in vivid words, of the work in Canada of the Oblates of Mary Immaculate. There must always be a peculiar fascination in descriptions of life in Canadian backwoods, among snow and ice, and in company with Red Indians and Eskimo ; and the interest is redoubled when it is a tale of planting the Church, regardless of inconceivable hardships, among these people. The author's real and understanding affection for the Red Indians, with whose tragic fate he feels a deep sympathy, lends a very human interest to these books, which are valuable from the geographical and anthropological as well as the religious standpoint. The story ranges over some sixty years, from the early (and enthralling) days of pioneering, to the characteristic ecclesiastical organization of the Roman Catholic Church of to-day. The tales of hardship endured for the sake of the Gospel must inspire all, of whatever confession, who read them. And the books abound in light-hearted touches ; of one priest, after many adventures : " He lost all his hair, but not his head, nor his health, nor his good resolution."

The author has a poor opinion of Protestants and their missions, which he regards with regret, and he has plenty of criticism, probably well founded, for the treatment of the Indians by the Government. One would have liked him to show some sympathy with the work of members of another Church than his own, but setting aside that lack, these books are stimulating, informative, and delightful.

M. D. WESTERN.

EVANGELISM AND THE LAITY. By H. A. JONES. Student
Christian Movement Press. 125 pp. 2s. 6d.

" What shall we do ? " has been the question on the lips of those stirred by a sense of urgent need from the time of the Baptist onward. It is the cry of many, both clerical and lay, who to-day are moved by the Call to God. Parochial routine seems so adequate yet so ineffective ; a dutiful interest in " Foreign Missions " is so unsatisfying to an eager desire. What then shall be do ?

Here is a book to set us in the way of finding the answer. Mr. Jones brings to his task a wide experience, parochial, academic and administrative. Bravely he faces the situation with all its difficulties, shirking nothing, and puts the call to evangelization in a world setting by a penetrating summary of the modern world and its product, modern man.

The theme of this valuable book is that "In and through Jesus, God has acted decisively in the history of the world." That is the News for which the lost world waits. The Church has charge of that Gospel, which is for all the world, as was also Abraham's call. Yet there is a difference. For with an increasing consciousness of human interdependence, movements depend less on single personalities and operate through a fellowship life of ordinary people. Hence the urgency of vigorous renewal in the life of congregation and parish, and the supremacy of worship in the common Christian life. There is an able analysis of the current definition of "Evangelism" which avoids the two pitfalls of vagueness and over-definiteness, and a suggestive chapter on Education and Evangelism.

This book is intensely practical without any suspicion of fussiness or shortsightedness. It has great vision along with a grasp of the realities of the situation. All Church people in earnest who are alive to the danger and the opportunity of the present age should have the book. They will find it written in fresh and very readable style, and the appended questions for group or other discussion will serve the purposes of conductors of study circles.

G. B. CODE.

RETRENCHMENT. A Play in one Scene by MARGARET CROPPER. S.P.G. and S.P.C.K. 1s.

THE TWO WAYS. A Play by A. L. E. WILLIAMS. S.P.G. and S.P.C.K. 1s.

A play by Miss Cropper is, of course, by no prentice hand, and this is a very good one. A priest who by reason of ill-health has been obliged to leave the mission field receives a letter from one of his converts, telling him that no one had been found to take his place, that they were drawing near to Holy Week and Easter and no priest would be coming to their altar. The writer tells of their sadness and concludes "I think Jesus Christ sorry too."

These words are the *motif* of the scene, and we see this truth dawning on people in the play.

The Two Ways has some good points and seems to be a workman-like play, easy to stage, and sound in its teaching. It is cast for some forty performers and has six acts or episodes. The first is the scene after the Ascension, and then two episodes depict the way of force, which is condemned. The way of love is illustrated by Dr. Bray's founding of the S.P.C.K., by a scene showing the medical missions of the Church, and by the Jerusalem meeting of the International Missionary Council in 1928.

W. B. CORBAN.

FROM THE MAGAZINES

INTERNATIONAL REVIEW OF MISSIONS. The January, 1938, number of this magazine is mainly devoted to a survey of the year, but contains an article by Professor James Thayer Addison on the changing attitude towards non-Christian religions, and also a review article by Dr. Knak, secretary of the Berlin Mission, on Dr. Johanssen's second and third volumes of "Führung und Erfahrung in 40 jährigem Missionsdienst," which is really a biography of this outstanding German missionary of the Bethel Mission, who died in 1934.

THE MOSLEM WORLD (October, 1937). The North African Church, the Church of Augustine and Cyprian, which went down before the Moslems in the eighth century, was essentially Berber, and to-day it is only Arab on the surface through the Moslem conquest. The writer of an article on Missionary Adventure in the Sahara, sees this great Berber territory, which stretches from Egypt to Morocco, feeling its way back to Zion. The feminist movement among Moslems in North Africa, which is the subject of another article, has its reactions on this pilgrimage. The refusal of Northern Nigeria to "stay put" politically while advancing economically has resulted in the ban on Christian missions being removed. "Northern Nigerian opportunity" describes how the door has opened in the Mahomedan Emirates. Last, but really first, is a competent review of Professor Hitti's *History of the Arabs*. Lucid, fair, comprehensive and penetrating, scholarly and human, this work will remain for many years the standard authority on the contribution, especially the cultural gifts, which the Arab-speaking people have made to the world from pre-Islamic times to the Ottoman conquest.

WORLD DOMINION (October, 1937) has an article by Mr. Kenneth Grubb on the Modern State and Missions, which says some of the many things that can be said about Cæsar worship to-day. Miss Mildred Cable, in "Training Missionaries," vigorously urges the importance of training evangelists in their job. Several articles deal with India.

NEUE ALLGEMEINE MISSIONSCHRIFT (May, June, July, 1937). The most significant articles in these numbers are two on the significance of "Volk" in missionary work, as illustrated by the history of the mission in Papua, and one entitled "The danger of Bantuisation of Christianity." Both these have added significance when related to the recent Oxford Conference on Church, Community and State. The latter article points out that while it is right that the communal character of Bantu life should be transformed and not broken up, there must be at the same time radical criticism of many

of its aspects, and the conversion of the individual must not be lost sight of. In the former article a survey of the history of the attempts to weld the Papuans into a people of God is made, which illustrates the importance of the principle that a nation as a whole is to be baptized into Christ, and not just individuals out of a nation.

LE BULLETIN DES MISSIONS (September, 1937). The chief article of this issue is an anthropological inquiry into the traditions of the Basanga. The author, Dom Roland, has collected with care and patience the ancestral tales of the origins and customs of this tribe. It is not claimed that they are true, but they show how real, and how often dread, is the influence of the past on native life. In another article Mgr. de Hemptinne describes an unsentimental journey in a "Ford 8" car from Elizabethville to Leopoldville. The Vicar Apostolic is a "good mixer," and he meets other Religious, Government officials, traders and a native emperor.

EN TERRE D'ISLAM (July-September, 1937). The Egyptian Caliph Hakim was a monster of debauchery and cruelty, but that does not prevent his being worshipped as a god by the Druses, of whom M. Gonthier here begins a very interesting account. There is also a valuable article by Father C. Saarda, which traces the origins of Mosque architecture to the very simple requirements of the Prophet's house at Medina.

CONTRIBUTORS

Book reviews are contributed by : the Rt. Rev. A. B. L. Karney, Bishop of Southampton from 1933, previously Bishop of Johannesburg, 1922 to 1933 ; the Rev. L. E. Browne, Rector of Gayton, formerly a missionary in India ; the Rev. John Foster, professor of Church History in the Selly Oak Colleges, formerly a missionary in China ; Miss R. E. Doggett, Editorial Secretary of C.M.S. ; Mr. A. Victor Murray, Professor of Education at University College, Hull ; Mrs. Vaughan Johnson, a member of the Missionary Films Committee ; Miss A. G. Bowden-Smith, a missionary in Peiping ; the Rev. St. John Groser, Vicar of Christ Church, St. George in the East, London ; the Rev. A. J. Beach, Organizing Secretary for S.P.G., Winchester Diocese ; Mrs. M. D. Western, Chairman of the Women Candidates Committee, S.P.G. ; Canon G. B. Code, Canon of Carlisle Cathedral ; the Rev. W. H. B. Corban, Vicar of Romsey.

EDITORIAL NOTES

THE PRESTIGE OF THE BIBLE

THE Bible emerges with enhanced prestige from every test to which it is put. As, this year, we look back to 1538 in order to commemorate the free access of the English people to the Bible in the vulgar tongue, we remind ourselves of the astonishing fact that it is now accessible, in whole or in part, in more than seven hundred languages, and those languages are a mirror of the cultural diversity of the human race, each one the expression of a people's soul. The Bible speaks to them all.

Wonderful, too, is its power to hold under its spell successive generations of mankind whose outward habits change, and change again. A host of names come to mind, of every race and time, as witnesses to this power—Augustine, for example, Ulphilas, William Langland, Neesima, Chiang Kai-shek.

Most impressive of all, the Bible has been subjected for a hundred years to the most searching criticism. Every jot and tittle has been examined under the scholar's microscope. The searchlights of the archæologist, the historian, and the student of ethnic religions have been turned upon it, and its treasures are found to be more rich and life-giving than ever.

THE BIBLE AND THE CHURCH

There is no doubt a risk in putting the Bible indiscriminately into everyone's hands. Sir Thomas More saw that clearly enough, and numbers of freak sects in Africa prove the truth of his contention. But the abuses to which the Bible is liable are merely another instance of the law *corruptio optimi pessima*. The strength and enlightenment which have been given to mankind through

the open Bible far outweigh the dangers and amply justify the risks. The possibility of mischief is to be overcome not by a Marcionite rejection of the Old Testament but, first, by a more skilful and thorough presentation of the *Gesta Dei per Hebraeos* to all missionary candidates, and all who are training for the ministry in all lands ; secondly, a more careful selection in the use of Scripture among the simple and the young ; and thirdly, a recognition that while " the Divine character of the Church is clearly dependent throughout on the Divine Word of which it is the fulfilment," yet the Church is " witness and keeper of the Holy Writ," and the individual believer is intended to receive the Scriptures not in isolation but as a member of the Church.

There is a group at work at Selly Oak on a Selected Bible for use in the younger Churches overseas which may supply a long-felt need. More important still is it that the dissemination of the Bible should be not done at random, but in association with the building of the Church.

A MISSIONARY BOOK

It is sometimes contended that modern criticism of the Bible suggests that our Lord never intended a mission to the Gentiles. It is certainly no longer enough for the clergy to go on using certain well-worn texts on the Sundays when they are called upon to preach a missionary sermon ; and the alternative of relying on missionary facts and figures, or imagining that world surveys will of themselves convert the indifferent, has proved to be of limited efficacy. The truth is that criticism has made it luminously clear that the Bible bears witness to a Faith which is missionary to the core. It is not merely that it contains striking missionary texts and exhortations, but these are the high lights in a picture which is missionary over its whole canvas.

When forty-five thousand copies of a half-guinea edition

of the Bible are sold within a fortnight of publication, it cannot be said that interest in the Bible in this country is moribund, and the one sure way to arouse Church people to a sense of missionary obligation is to bring home to them the fact that the Bible is throughout a witness to the missionary character of the Christian Revelation. Archdeacon Storr's *Missionary Message of the Bible* remains a model of how this may be done, and equally good is Mr. Shillito's *The Way of the Witnesses*.

TOKENS OF THE PASSION

We are learning slowly and painfully that we are entered upon a new era in which the Christian foreigner's task in non-Christian countries is not directly to propagate the Gospel, but to be a helper in building up indigenous Churches which will propagate the Gospel. What are these Churches to do and to be here and now, insignificant as they are by worldly standards, imperfect, struggling? Passiontide suggests the answer. As the eye looks out upon them it sees the Cross of Jesus Christ and behind that Cross the Power of God.

Letters from the war areas in China describe material losses, the scattering of congregations, hard toil to succour the wounded and the refugees. The Nippon Sei Ko Kwai is at this hour in an agony of doubt between the desire to be loyal to the prevailing national sentiment which is demanding that she be wholly independent of foreign help and her own sense of vocation as an integral part of a world-wide Communion;* the plight of the Russian Church in exile becomes more and more miserable; in Germany the Cross is threatened by the Swastika; in other lands the Church is scorned and straitened. The Churches may seem to be dying, but behold, they live. As poor, they make many rich; as having nothing, they yet possess all things.

* There is need for urgent prayer for the General Synod of N.S.K.K. to be held this April, whose decisions may determine the whole future course of the Church in Japan.

RUSSIAN REFUGEES IN THE FAR EAST

By A. G. BOWDEN-SMITH*

THE problem of the more than 120,000 Russian émigrés in China and Manchukuo is very different from that of the 465,000 in Europe, not merely because the Nansen Office has not been in a position to maintain a normal representation in China as it is able to do in most European countries, but also because, in a land where the standard of living of the great mass of the inhabitants is deplorably low, there were few openings for the teachers of foreign languages, dressmakers and milliners, musicians, manicurists, hair-dressers, chauffeurs and waiters, save in certain large cities, and there only amongst the small numbers of the foreign population. Even there the ingenious and indefatigable Chinese have not been slow to learn from, and cut out, the refugees. In one "Russian" restaurant in Peking, which serves an excellent "foreign" meal of three courses for the equivalent of sixpence, the proprietor is a Chinese who spent a well-employed and profitable year as cook in a Russian family. So is it also with "foreign" methods in beauty parlours, where only the most expensive establishments can afford real Russian workers. There is, however, one profession in which the Russian girl has almost a monopoly; and this is dancing. The Russians are born dancers, often really love their fancy turns, and find in them their Art. They always know how to wear their clothes, and, for all their quiet dignity, are good mixers, and are more at home with Western men than are their Oriental sisters.

* Miss Bowden-Smith worked as a missionary in Peking for twenty-six years and is now working there on behalf of White Russians.

OPEN FRONTIER

But there are two other reasons for the specially distressing position of the émigrés in China. One is the long frontier extending from the Pacific coast in the East along the shores of the Ussuri and Amur, between Manchuria and Siberia, the mountains separating the Mongolias from the U.S.S.R., and finally the ill-defined boundary separating Zungaria and Hsin Kiang from Turkistan. In spite of the Tien Shan ranges this stretch of 3,000 miles gave access to the one country which, after the World War, allowed refugees to drift in without passports. It is possible in certain sections along its whole course to cross on foot or on a raft. It is so far-flung and so wild that it can only be watched and guarded in certain places. For several years, indeed, the U.S.S.R. have kept a close watch, and readers of Borzoi's delightful *Mémoires* will remember the thrilling experiences of the fugitives who ran the gauntlet successfully, hampered by a woman and braving snow-storms, hunger and dysentery—not to mention the dancing slippers of the writer himself! Numbers of other fugitives, across the Amur, through Mongolia into Shansi, even from the terminus of the Turk-Sib or through the Zungarian Gate, singly, in couples or in whole families, seeped in to the one easily accessible refuge. That has meant that generously and with their wonderful open-hearted kindness the Chinese have taken in thousands of absolutely resourceless and already exhausted refugees. It is really hardly surprising if, after dragging themselves, two children and a baby, through Hsin Kiang on the West to Jê Ho in the East, taking service with an Orthodox priest and leaving because they suspected him of complicity with bandits, one unfortunate couple should finally run a squalid drug-shop and end as imprisoned or (as some rumours have it) executed addicts. What is surprising in the circumstances is that, thanks to the self-sacrificing efforts of the Russian Benevolent Associations, the two boys—the elder of whom had already been taught by

his mother to steal—should be safe in Bishop John's Orthodox Orphanage in Shanghai, whilst the girl is in a mission school in Peking, hoping to begin training as a hospital nurse in three years' time.

Men, singly or in small groups, would often turn up at Ta T'ung or in Kalgan, begging the price of a ticket to Peking. Here and there these have made good as chauffeurs, engineers or dairymen; but for many there was nothing but the free dinner provided by the efforts of the Russian charitable agency. Few sights can be sadder than that basement eating-house filled with still young, but already hopeless, humanity. "Unemployable," murmured the Salvation Army officer helping the Russian lady in charge, "fifty-fifty drunks and addicts."

MIXED MARRIAGES

In the Three Rivers district in Manchuria families settled on the land, and some—often Army officers—led a wholesome simple subsistence life, and even managed to get their younger members out into work in a wider world. But for many of these Manchurian émigrés, conditions were little above those of animals. In many cases the women married Chinese, even going to them as secondary wives. A missionary in Manchuria saw Russian women burning incense to the God of Wealth in a Chinese temple. They were wives of Chinese, and in answer to remonstrances they retorted that religion was a matter of the heart, not of externals. In any case, the incident points to speedy absorption. An observant woman traveller expressed the opinion that many Russians preferred Chinese husbands, since the standard of living made far less demand on their time and strength than the barest minimum required in a Russian home.

Rapid absorption into the vast poverty-stricken mass of the 80 per cent. illiterates is far preferable to the condition of the Russian educated children of mixed marriages, quite unfitted by their up-bringing to take their proper place in the land of their father and amongst

his people. A girl of sixteen whose Russian mother had left her Chinese husband, herself ran away from home when threatened with a forced marriage to an unknown bridegroom in her father's native village. It is serious enough for a Chinese girl, brought up in such an industrialized centre as Tientsin, to be suddenly plunged into the unrelieved drudgery of village life, with its hard fare and rough conditions. For a girl brought up in semi-foreign style, unable to read or write in Chinese, such a fate would mean, in addition to its physical hardships, the strain and horror of life-long exile in unmitigated misery and isolation. For this particular girl a home was found, with opportunities of learning both English and Chinese, and had it not been for the "incidents" of last summer and their dire consequences, she would have been under training as a nurse in the Russian hospital in Tientsin.

Sometimes, with incredible lack of imagination, a Chinese father will send his half-Russian daughter to make her living as best she may in a far-distant town, under the altogether illusory guardianship of a Russian "Auntie" who is no relation. One such child, aged only sixteen, passed from shop to café till—knowing perfectly well what her condition was—she entered the service of one of these amazing Russians whose professional duties and family cares never seem to absorb all their energies, and whose homes always have room for yet one more. Although the girl did actually pass to less occupied and more specialized hands to await her baby, both she and her child have been received back into the home of her original benefactress just as if she had been a widowed daughter. Her own parents were far away in northern Manchuria, three days' journey by rail, and as the Russian mother was illiterate and the Chinese father knew only his own script, of which his daughter was wholly ignorant, no communication could pass between the girl and her family without the calling in of the help of a third party, which, in the

circumstances, was not considered advisable. The whole incident shows the risks run by these unfortunate girls and the many difficulties in the way of helping them, since they are protected by no Consul, if wholly Russian ; and if they are of Chinese paternity, it is sheer chance that they come under the notice of the local émigré associations. In the case mentioned, the father of the child was a half-Indian Mexican, a married man, only temporarily in China with a gaming company, so that the girl was perhaps exceptionally fortunate in obtaining \$300 as "compensation," even though \$50 had to be paid as lawyer's fee. The fact that this sum was paid by the Company, and not by the individual, suggests that such "compensations" came under the head of ordinary "costs."

DIFFICULTY OF RUSSIANS ABSORBING CHINESE CULTURE

These unfortunate instances of the disastrous effects of mixed marriages on the children lead straight on to the second difference between the condition of the émigrés in China and elsewhere. In Europe, or in America, if a Russian marries a national, the children quite naturally are merged in their environment, and the alien partner plays a part in the life around at any given level. This is, however, quite impossible in China, where the attainment of even a very moderate standard in the national culture demands really hard study. There are isolated cases of educated Russian women who have married cultured Chinese officials, either in Russia or Siberia, who have really worked hard at the language so as to fit themselves to entertain their husbands' guests, and even to help them in educational and literary work. One such lady has translated archæological pamphlets of her husband's into Russian. Such instances, however, are very rare. Absorption is the natural solution of the refugee problem if return must be excluded. Whereas in the Americas, in Europe, and in Australia, this is a wholly happy solution, involving only those

perhaps merely sentimental regrets inseparable from the individual's loss of such a wonderful and beautiful culture as the Russian, in the Far East absorption can only mean sinking to the level of the illiterate poverty-stricken masses for whom there is now *less* hope than there was before the outbreak of the present unhappy Sino-Japanese conflict. It is, of course, true that materially the children of those Sino-Russian marriages are no worse off than those of the farmers familiar to Western readers of Pearl Buck's painfully realistic "Good Earth," but spiritually they have lost all the possibilities which Dostoevsky and others have seen in the Russian peasant. No Christian could help regretting the loss. There is also in these marriages a very heavy percentage of domestic tragedy. The Russian wife, all too often, goes off with another man, leaving her children at the mercy of a Chinese step-mother, or the husband dies and the Russian widow and family are exposed to the petty persecution and continual suspicion almost inseparable from the unfortunate status of a member of the household who cannot possibly be assimilated. In either case there is great suffering for the individual.

RUSSIAN SETTLEMENTS IN THE FAR EAST

Yet the Russians have had for many years in the Far East two centres of national life unlike anything they enjoyed elsewhere. The older of the two is the picturesque compound in the north-east corner of the Tartar city of Peking, granted to the Muscovite Trade Mission sent by the Czar to the Manchu emperors in the seventeenth century. Besides the merchants and their servants—for whom the first Orthodox Church on the compound was built—there were settled here, a little later, a small colony of Russian soldiers, gallant defenders of a Russian city just across the Amur, and known from its name as the Albazins. Surrounded and overpowered by a numerically superior Chinese force, the garrison, after brilliant resistance, were obliged to

capitulate, and were brought to Peking. The Emperor, however, was so much impressed by their prowess that he would not hold them prisoners, but gave them their choice of return to their native land, or settlement in Peking. A considerable number chose the latter course. The ancient ikon of St. Nicholas, which they had brought with them, still hangs in the church of their patron saint, a beautiful Romanesque building in two storeys, with a graceful double stairway leading to the upper church. Close to its east end, in the shady park-like ground which stretches north and east to the city wall, is the grave of the virtual founder of the other Far Eastern centre of Russian life—General Horvath, late recognized leader of the Russian community in Peking. He it was who first realized the value and importance of the vast natural resources of Manchuria, and in the development of the railway zone and Russian city of Harbin created a centre from which Russians could exploit its mines and forests, and share with Chinese immigrants the cultivation of its fertile steppes. From the Revolution of 1917 to the Japanese incursion of 1931, Harbin was a prosperous Russian centre, a veritable city of refuge for émigrés moving east, as so many did when the Bolshevik tide rolled on across Siberia. The beautifully-kept public garden, the fine railway club where the band played out-of-doors on the warm summer evenings, a Russian university, hospital, and schools, educational facilities in monastery or convent—all these indicated the rich and active life of a thriving and well-organized community.

After the Japanese purchase of the Russian rights in the Manchurian railway, things began to change: Russian specialists and workers disappeared from mines and forests, Russian employees on the line or in the railway offices were sent back to Russia. And as the Chinese authorities were at the same time making things less comfortable in other directions, when Japan took over full control in the new Manchukuo the change

was at first distinctly welcomed by the Russian community. One thing has certainly been gained. More than one international gang engaged in the nefarious traffic in women and children had centres in Harbin. Naturally the victims were usually Russian, and girls were decoyed by promises of work in Mukden, Tientsin or Shanghai, and once at their destination found escape impossible. There seems no doubt that these gangs have been suppressed by the Japanese, and that through traffic in these unfortunate girls has been greatly restricted if not entirely abolished. Moreover, a Bureau of Refugee Registration requires a special permit for any girl under eighteen travelling alone, and this appears to be of real service as protection.

Unhappily, the fruits of the "Kingly Way" have been less favourable in other directions. In the university the medium of instruction is no longer Russian but Japanese, making a degree impossible for the few refugees who might possibly be able to afford the investment of a college course. Their number had, as a matter of fact, been steadily falling for some time, and of the women students hardly any were left. The hospital, too, has had to give place to a Japanese institution, and Russian schools and firms have closed. Teachers with good diplomas and many years' experience have struggled on for a time on the miserable fees they received from private pupils; but if they have others dependent upon them, life soon becomes impossible. It is the same with well-trained and experienced engineers. They occasionally managed to subsist for a time on odd jobs; when these failed they either went under or wandered off in search of something somewhere, and, most likely, were never heard of again. The few fortunate ones, perhaps stronger physically, found chance positions as electricians in mission plants, chauffeurs to Chinese generals, veterinary surgeons to Chinese forces, or overseers and cheese-makers in foreign-run dairies. Some spent their last money on the fare to Shanghai, where again thousands

of Russians were making good against terrible odds, helping each other with wonderful generosity and caring for the aged and the orphans in the several institutions under the fostering care of the Orthodox bishop. Since the reduction of the Russian town of Harbin to a place possible only for those who could be drafted into police or railway guards, or depressed into the condition of "poor whites" doing only the roughest of hard work at a minimum wage, the only centre of well-to-do Russians has been Shanghai. The once prosperous colony of Russian tea-merchants in the mid-China Yangtze port of Hankow lost its business after the Revolution of 1917, and the last remaining "house" was purchased by an English firm. Only a handful of Russians are left, but with characteristic zeal they support a church and its priest out of their poverty.

THE DRUG HABIT

There are, unfortunately, drug addicts in all parts of North China, but amongst the Russians of Harbin the habit has assumed proportions and taken on conditions unknown elsewhere, so that a group of young people will stand joking round the body of a dead comrade; children in the schools entice their class-mates to try the experience of an injection, and will steal from their parents to obtain it. The only possible explanation is that the younger generation has, consciously or unconsciously, lost all interest in life and all hope in the future. The articles on the subject in the Harbin Russian press were heart-rending. It is a Russian author, Dostoievsky, who has insisted again and again on the fact that each individual is in a very real sense a sharer in all the sins of mankind. We are all partly responsible for the pitifully hopeless conditions of the émigrés.

So much publicity has been given to the direct protection and encouragement of the drug traffic in Manchukuo and North China that it is unnecessary to do more than allude to it here. Personally one clings passionately to

the firm conviction that these things are entirely repugnant to the aims and principles of the leading statesmen of Japan, and that as soon as the ghastly tide of war has passed the much-needed reforms will come. But "How long? How long?"

WHITE SLAVE TRAFFIC

The pitiable condition of appalling numbers of Russian women in the Far East has also repeatedly been brought before the public during the last twelve months. Reports were distributed by the Russian Appeal Committee. The conference on the whole question of the traffic in women and children, held last spring in Java, specially considered the situation in China and Manchukuo. Just before the war cloud burst on China, a strong committee was formed in Shanghai to work on the lines suggested by the findings of the experts who met at Badoing. On this committee were Mr. and Mrs. Hsiung Hsi Ling, well known for their official and philanthropic work, and themselves delegates to the Java Conference. With them were other Chinese and foreigners well known as social workers. Needless to say, that committee, like much else in China, has ceased to function.

How far at this moment, whatever may have been the case some years ago, girls are being decoyed into this slavery against their own wills, it would not be very easy to decide, and it is not really a matter of very great importance. In any case, however hard it undeniably is to rescue a woman from degradation by training her to support herself in the unbroken monotony of continuous effort and self-control, the exact opposite of the life of self-indulgence and excitement to which she has grown accustomed, there is absolutely no doubt that any ordinary girl would prefer the choice of a decent self-respecting employment, if only such were to be had. The whole crux of the question, so far as the unfortunate women themselves are concerned, is economic. Even preventive measures are difficult, and remedial almost

impossible. The Salvation Army have recommended the opening of rescue homes in Harbin on the lines of those in other places, but in one of the Java Conference reports there is a sarcastic note to the effect that the persons chiefly concerned can only ridicule a form of help which would apparently only land them in a workhouse. Even preventive work—since that must be soundly economic—is also, in the Far East, impossible. Even were it possible to train a girl for skilled work, openings are few. In ordinary occupations Chinese industry and intelligence always hold their own, and no émigré, however economical, can compete with the Chinese standard of living. And Russians are not by nature economical. Even in typewriting, the patience and mechanical proficiency of the Chinese compensate for the knowledge of Western languages which is the émigré's special asset.

In Shanghai, however, with its large foreign population, conditions approximate to those in European or American centres, and the younger generation of émigrés, having been educated in the municipal schools, are supplying posts in offices and shops formerly reserved for young men from Europe or America. The municipal hospital is now importing no more nurses, but is training the graduates of its own schools. But even in Shanghai these openings, and especially for the girls, are all too few. The sad fact remains that everywhere café and cabaret offer light and attractive work for good pay. Unfortunately, owing to late hours and general conditions, the life is usually unhealthy, and often dangerous. One could not, for instance, read without a feeling of disquiet at the close of last year of a thousand Russian girls still in Shanghai as dancing "hostesses." Of course, in Shanghai the Russian partners far outnumber other nationalities, but there are plenty of others in Tientsin, Peking, and a few in T'sing Tao; but every year in summer, when the ships of the various fleets go north, the numbers in the latter port are increased ten-fold. Not infrequently the result is a marriage with an American

marine or other foreigner, but cabaret life gives no training in home-making, and too often leads to such self-indulgent habits and craving for excitement that these matches seldom turn out very well. A clever, self-respecting girl, however, can—and does—keep perfectly straight, and the better “bosses” are strongly against any intoxicants, and (as one of the “hostesses” said), “never try to make us do anything we don’t want to.” Dangers there are, of course. This same girl, not very many years ago, came back to her room one morning to find all in disorder, and her trunk half packed. Somehow, without exciting suspicion, she managed to find out that she was to be shipped off to South America. With great presence of mind she took advantage of the appearance of a roast-chestnut vendor to stroll up to the “boss’s” wife and say, “Do lend me ten cents. There’s a man selling chestnuts. I do so love them and I’ve no money.” “You can change this,” said, the lady, tossing her a dollar. The girl snatched it, rushed downstairs, jumped into a rickshaw, and so got safely home; but it was a near thing, for though a voyage means a passport, there never seems to be the slightest difficulty in procuring a forged one for any nefarious purpose, however difficult it often is to secure a *visa* for travel “on lawful occasions.”

Where the danger comes in is with debt. A girl sees the flow of tickets diverted to another, and fancies a smart new dress might help to turn the tide. Ready money is impossible, and instalment purchase may mean three times the real value. Then, in some cabarets, the “hostesses” are expected to order and pay for the first drink in order to induce “treats” and swell the bills. Only a few girls can be accommodated above the cabarets, and for the less fortunate who have to find rooms outside, rents are incredibly high. One dreams of a hostel, bound by no “Y.W.” rules or any narrow insistence on labels of respectability, but where every girl would know she could always find a friend.

ENROLMENT AS MERCENARIES

During the last eight months the Sino-Japanese conflict has cast a last shadow of calamity upon the Russians in the Far East. Though repatriation on a large scale has been impracticable, there had been for some time a growing hope that it might be possible in the future. Those sent back to the U.S.S.R. from the Manchurian railway were beginning to write of improvements in housing, fuel and food, and of looking forward to the return of members of the family, unavoidably left behind. In Shanghai the younger generation were registering with the Soviet Consul, a first step towards the recognition of citizenship in the U.S.S.R. Unhappily recent events have intensified the old lines of division. In Central Asia the schismatic "Radishes" of Hsin Kiang, "whites" by religion but as sectarians non-Czarist, are now only anxious to escape from the Red "Advisers" who for so many months have been in full control in the local Ya Mên's. In the Japanese attack on Tientsin in August of last year it was a specially raised force of White Russians under the command of a well-known Russian which was used by the invaders to attack and sack the Soviet Consulate. In Peking the authorities have opened a central house for White Russians, where they can have the advantage of lessons in Japanese and Chinese and be trained and organized to play their part in the holy war against communism.

Meantime Soviet planes are raiding Japanese forces in Nanking and Hangchow, and the Chinese Red Army, which owes its name and existence to communist ideology, has been incorporated in the national forces under the Generalissimo. Yet once more the émigrés find themselves fighting against their own people.

RELIGION IN MODERN JAPAN

By C. J. STRANKS *

JAPAN to-day is a country in renaissance. For the past seventy years she has been absorbing all the material side of Western civilization. This has now been mastered and has opened for the nation hitherto undreamed-of vistas of power and glory. What has religion, that of native growth as well as those which she has borrowed from abroad, to say to her in this moment of her confident strength? Any attempt to answer that question must begin with Shinto, since the inquirer must be prepared to find the influence of its teaching, especially that on nationalism, more or less openly present in all other religions.

To the mind of ancient Japan anything extraordinary was in some degree divine; a mountain or a stone of strange shape, a tree of more than usual age, and of course a man of more than the normal courage or virtue. This resulted in a multitude of *Kami*¹ or demigods, who were worshipped in degrees that varied from place to place throughout Japan with differing degrees of superstition, until the beginning of the Meiji Restoration. At that time the government rescued the cultus of the national spirit from this mixture of pantheism and animism with which it had previously been involved, and giving it a separate existence, declared that henceforth it was not to be regarded as a religion in the strict sense of the term.

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¹ The root idea of *Kami* is that of elevation or superiority only. A government or Court official is a *Kami* to his inferiors. It is unfortunate that Christian missionaries have always used this word as the designation of the One, Eternal God.

The worship of the vast multitude of demigods was thus left to the thirteen different sects of Shinto origin which were definitely classed as religions. Their teaching also is, in general, strongly nationalistic. The government system, for convenience often called State Shinto, was centred in special shrines and was given the task of inculcating an exalted patriotism through veneration of the ancient heroes of the country, who, possessing a status higher than that of mere man, can properly be called *Kami*. The worship which must be paid to them is what the Western theologian would call *dulia* rather than *latria*, but language complicates the problem greatly since the worship itself and its objects are generally referred to in mystical terms whose content the foreigner finds it hard to estimate. It is the *Kami no Michi*, the Way of the Gods, or the teaching and practice of the ancient heroes. Its aim is to produce the complete and unquestioning dedication of every Japanese to the service of his Ruler and the welfare of his country. Since it is a code which is only operative between man and man, it is authoritatively stated by the government not to be a religion. As Japanese National Ethics this system is taught in all the schools of the country to become the most deeply seated influence in the mental constitution of the race. In effect, it is the only real religion of a vast number of the present generation, who refuse to ally themselves with the Shinto sects on account of their superstition and find neither Buddhism nor Christianity attractive. To many Japanese Christians, who greatly value its emphasis upon loyalty to the country and self-sacrifice on its behalf, it does not seem incompatible with their own Faith.

When Buddhism was first introduced into Japan it could make no headway until it had determined the relationship in which it stood to the Shinto of its day. A series of great teachers, chief of whom was Dengyo Daishi, accomplished this work mainly by considering the various *Kami* as manifestations of the Lord Buddha. From that time onward Buddhism found it easy to live

and prosper side by side with Shinto in all its manifestations. So close is this neighbourliness at the present day that when, in January, 1937, the Abbot of the great Nishi Honganji temple at Kyoto returned from his military service, he reported the fact to the spirits at the Grand Shrine of Ise, the headquarters of State Shinto. It is an interesting sidelight on the modern type of Buddhist priest that in an interview with newspaper men afterwards, the Abbot remarked that he had found his military service far more difficult than his ecclesiastical duties, and that his recreations were ski-ing and Western music, particularly Beethoven. The movement which brought the two faiths into such friendly relationship is sometimes spoken of as the Japanization of Buddhism, and to-day the need for the Japanization of Christianity is freely discussed. Whether the two processes are expected to be similar it is hard to say. Certainly the movement exercised a profound influence in modifying the original Buddhist teaching and made itself manifest from time to time in the rise of Buddhist sects with strong nationalistic tendencies.

The most important of these is that which resulted from the work of Nichiren (A.D. 1222). Finding no help in any of the religious speculation of his time, he turned to an intense study of his own inner consciousness and "The Holy Book of the Lotus of the Good Law." The result of his effort was the conviction, passionately proclaimed, that the prosperity of the State depends entirely upon the purity of its religion, and therefore a man's faith is not merely his own personal concern with his own soul, but his means of contributing to the welfare of his country, and should be developed to that end. Offering a teaching so naturally suited to the Japanese mentality, Nichiren soon became, and has remained, one of the most popular of Buddhist sects.²

Nichiren, like all the older Buddhists, was content to

² In 1931, according to the latest figures available, Nichiren possessed 5,093 temples, 1,156 preaching stations, 4,083 priests and teachers, and 3,226,112 followers.

work through an organization of temples with districts attached, not unlike the English parochial system, and this has remained until lately the normal line of activity. It is a method which has had its periods of usefulness and its periods of decline, neither of which were wholly determined by the religious sincerity of those involved. A recurring tendency of Buddhism is to retire into itself and to become so immersed in abstruse speculation that it has no message for the common man. In these moods there is hardly anything in which Buddhism cannot acquiesce, since one thing is very little less evil than another in this material world. In the country districts in the north it is yet a considerable force since it remains austere in life, but elsewhere it has only the influence which any ancient, and still in general well-meaning, institution is likely to possess. Moved to some extent by the Christian example, a few energetic personalities among the Buddhist sects have engaged in some philanthropic and educational work, but nowhere near to the degree which the vast nominal following and resources of their Faith would suggest. It has been said, often enough lately, that the best minds of the old orthodox Buddhism are out of touch with the needs of their generation and the worst are satisfied to make money by funeral services and "masses" for the dead.

In protest against this, several movements have been begun in recent years, their originators being in most cases university professors who have studied abroad and brought back with them a good deal of Western influence. The most interesting of these is the *Shinri Undo* (Truth Movement) of Mr. Entai Tomomatsu. It aims at a return to the teachings, not of any particular Buddhist saint as some other revivals have done, but of the founder Sakyamuni himself. Mr. Tomomatsu claims that if this is done Buddhism will be found to be by far the most suitable of all religions for the modern man. Almost the first discovery which he made, and one of the most important, was that there was no idea of God in the

original teaching of Sakyamuni, and this in his opinion makes it particularly acceptable to the present generation, for whom, Mr. Tomomatsu thinks, physical science has made the notion of a personal supreme being ridiculous. Religion, he claims, has no relationship to a divinity, but is an exaltation of spirit which strives to better the whole environment in which men must live and give itself without stint for the good of the world. It is easy to see how closely this attitude resembles that of State Shinto. As a result of this almost the sole test of a religion is what it does for the people. So *Shinri Undo* aims at a solution, along broadly Buddhist lines, of all the present-day problems, and to apply its discoveries to the life of the people through its individual members. The knowledge for which it strives can only come through a man's own contemplation of himself in his environment. But even this will not bring any truth of universal application since truth is relative to everyone. Faith Mr. Tomomatsu and his followers decry as an admission of defeat and a thing in itself superstitious. Knowledge is the only way. If there was room in this article it would be interesting to trace in some Western writers various strands of the doctrine which Mr. Tomomatsu has woven into a whole and now presents as a religion particularly suited to the educated classes. Among them it has a considerable success, a fact which is important since hitherto it has been Christianity which they have found of most interest.³ It has made some efforts to establish itself among the soldiers, but here it is said to be unwelcome. *Shinri Undo* has no connexion with the older Buddhist temple system, though it is probably its insistence on being a form of Buddhist teaching which makes it unwelcome among the military. The movement reaches its audience through the radio and popularly written literature, which is sold, not through special agencies, but in the ordinary

³ In December, 1935 *Shinri Undo* claimed to possess 865 branches, and 20,222 members. The movement was launched in 1934, but since the start its progress is said not to have been so rapid. Christianity, after seventy-three years, has 313,522 members, of whom 27,871 are Anglican.

bookshops. To everyone it offers itself as a purified Buddhism which can bind into a spiritual unity the whole of the East which Japan hopes to lead into a cultural and economic unity. It has therefore a mission with which every Japanese would find himself in sympathy. But it has not on that account gone entirely without criticism. Its opponents have described it sometimes as unpractical talk, a charge all the more hard to disprove since, so far as the writer is aware, it has made no attempt to translate its social gospel into visible terms by philanthropic or educational work among the poor ; but perhaps it ought to be excused from this on the grounds of its extreme youth and the fact that its leaders, like most reformers, are short of money. Others have described it as only one more example of the tendency, so common in Japan, for every teacher of any originality to found a sect.

Whatever success this and the other religions mentioned in this article have met with is due to the force with which they appeal to certain permanent traits in the Japanese character. Of these, one very far-reaching in its effects is the conception of religion as a form of self-culture designed to produce material results in this world. In its best manifestations this habit results in an ecstatic loyalty to the country, an emotion which will not allow its possessors to stop short of any sacrifice. In its worst aspects it shows itself as a desire to obtain health, wealth and happiness by any means, however superstitious.

Traits such as these, the result of many influences operative over many centuries, become part of that self which the Japanese convert to Christianity brings to his new faith. They will determine how much of the teaching he receives he will be able to assimilate readily, and how much he will be able to make his own only after many years of humbly schooling himself in the ways of God. We do not always remember that spiritual growth is a much slower thing than material progress, though many of the evils in Europe to-day force the fact upon our attention. It is only when put side by side with Japan's

amazing advance in wealth and power during the last sixty years that the progress of Christianity in the country in that time appears to be slow. Sixty years ago in all modern arts and sciences Japan was still under the tutelage of foreigners ; now, except in a few industries of recent development, the foreign adviser has ceased to exist. Even in some Christian bodies the same statement holds good to a great extent. The foreign personnel is limited to a few people, experts in their several departments who are engaged in special work which is mainly financed from abroad ; but the missionary advances made by these bodies do not seem to be great. In our own Church priests from England and America still carry on the routine tasks of the parishes side by side with their Japanese brethren. Poverty both of men and money has so far prevented anything else. Four hundred years ago St. Francis Xavier described evangelistic work in Japan as fishing with a rod and line, and the method is still the same—the patient persuasion of the individual. Numbers must necessarily be slow in accumulation and as a result there must be a slow growth in corporate influence. State Shinto is the greatest driving force in the country ; in their various ways the Shinto religious sects can affect the popular mind, and Buddhism can often by the sheer weight of its nominal following do the same. In the past Christianity has been powerfully helped in its work by the influence of the Western literature, which is so eagerly read all over the land ; but, as the popularity of writers inimical to Christian morality grows, that support is lost. Still, in a vague and diffused way, the good effect of Christianity upon the mind of Japan is out of all proportion greater than its numerical following.

The strain of this slow growth and long-continued dependence is very severe upon the native Christians. They see all around them phenomenal advances being made while they in the Churches go slowly if steadily forward. The demands made upon the younger Japanese clergy are as great as any which are to be met in any

part of the world. Dealing as they must do in general with people of a high education, their own scholastic training must needs be good, and yet if they are to win converts they must not allow themselves to become remote from the day-to-day problems of ordinary folk. These are more various than in any other country in the world. Men and women whose forefathers have for many centuries lived in rural communities, are meeting all the difficulties of a forced adjustment to urban life. A different cultural background does not allow the answer to their questions to be borrowed ready-made from abroad. There are all the wider problems of the nation's future which the passionate loyalty to the State infused into every Japanese makes a matter of peculiarly personal concern. For these also the Japanese Christian leader must find a solution if he is to have a message for his generation. Here, if he models his answer on the popular teaching and practice of the West in the past, he is likely to find the West itself critical of him. So faced with a colossal task, open to the disapprobation of both friends and enemies, compelled to be thinker, pastor and missionary at once, the Japanese priest does his work. It would be easy for him to make his message one of repression and censure of the abundant activity which is all around him, but would he in that way best fulfil his Master's purpose? Has Christianity nothing else to offer? At present the country is too occupied with other things for there to be any widespread interest in religion; but when normal times return, from which of the bodies that are competing for her allegiance will the soul of Japan seek guidance? The answer depends on the prayers of all the Church and will decide whether a great new force in the world is ranged on the side of Christ or against Him.

CHRISTIANITY AND COMMUNISM IN CHINA

By H. A. WITTENBACH *

GENERAL MATSUI, late Commander of the Japanese forces in China, in an interview with the Italian Ambassador, is reported as having said :

“ Frankly speaking, I do not want to cause further suffering and loss to the Chinese people and troops. Our enemy is not China. We must fight, together with you, something great hiding behind China.”

When preparations were being made in Peiping for the inauguration ceremonies of the new government of such part of North China as had been overrun by Japanese troops, notices were sent to all schools demanding the attendance of all teachers and students at the ceremonies. Those who did not attend were to be regarded as communists and treated accordingly.

The implication is obvious. Japan treats the National Government of China as communistic. To what extent is that justified ?

There are those who question the existence of a National Government at all. A recent article in one of our leading morning papers spoke of the lack of any central control in China. This needs challenging. Mr. Paton, in his recent book, *Christianity in the Eastern Conflicts*, says : “ Professor Tawney has pointed out that there has never been in China any great politically educative system. . . . China is, in consequence, a race and a civilization rather than a State.” ¹ In direct contrast to this is the pronouncement of Professor Latourette in his classic, *The Chinese, Their History and Culture* ² : “ One of the most

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¹ Page 46.

² Vol. II, page 20.

noteworthy achievements of the Chinese has been in the realm of Government. Here they have been among the most successful of all the peoples of the globe." Frank Houghton in his book, *China Calling*,³ quotes Voltaire : "The organization of their empire is in truth the best that the world has ever seen." The fact is that the Chinese have a real genius for government. The republic of 1911 was a protest, not so much against an evil monarchic system as against incompetent monarchs. The present system of government has taken over much from the old. Casual observers have seen nothing but turmoil, but the past twenty-five years has seen the development of an efficient—and, incidentally, a unique—system of government in China. Is this communistic?

In 1923, Dr. Sun Yat-sen, Father of the Republic, anxious to hasten the process of reorganization, tired of the intrigue amongst self-seeking generals, invoked the aid of Russia, the only country willing to treat China as an equal. 1924 saw the reorganization of the army under Russian communist advisers. The China I first knew was definitely pro-communist. Evidence of this is to be found in the anti-British riots and boycott of 1925-26, and in the severe persecution of the Christian Church during those years. The death of Dr. Sun on March 12th, 1925, led to further disorders. In 1926, Chiang Kai-shek, forty years old, graduate of a Japanese military academy, was in charge of the Whampoa Military Academy, twelve miles down the river from Canton. He was a keen patriot and an ardent follower of Sun Yat-sen. Seeing the disorder in North China, he set out with the pick of his officers and troops on what is known as the Northern Expedition, having as its objective the establishment of a central republican government which should carry out the programme and uphold the principles laid down by Sun Yat-sen. Dr. Sun was no communist. In his recent book,⁴ Dr. Linebarger has emphasised the

³ Page 35.

⁴ *The Political Doctrines of Sun Yat-sen*, Paul M. A. Linebarger, 1937.

fact that Dr. Sun consistently rejected the doctrines of Karl Marx. He used the communists as his instruments in the implementing of his programme of reform, but never adopted nor was influenced by their teaching. Chiang Kai-shek was faithful to his master. Once in the north he seized the opportunity given by the disgraceful conduct of the communist armies in the sacking of Nanking, and broke off relations with Russia. The end of 1927 was marked by the desperate efforts of the communists to re-establish their control. Canton was captured on December 11th, 1927, and for three days there was rioting and bloodshed. A square mile of the city was burnt down, wealthy merchants were robbed and murdered. The police were massacred. Then the communists were driven out. Five Russians, including the Vice-Consul, were publicly executed, and for over a year afterwards, two or three firing parties a day dealt with the communists and their supporters in no uncertain manner. My study overlooked the execution ground and I can give the testimony of an eye-witness to the ruthlessness with which the Government sought to eradicate communism.

This then is the truth. General Chiang Kai-shek, at the very commencement of his public career, set his face definitely against communism. In 1928 the Central Government was set up in Nanking and this has ever been anti-communist. True, there were communist régimes set up in opposition in various places. In 1933 their main strongholds were Kiangsi, Fukien and Shensi. The following year, however, the Central Government launched a determined attack and the communists began their long retreat, being dislodged from their main centres. Probably the best record of this retreat is to be found in the account written by Mr. Bosshardt, of the China Inland Mission, of his 560 days of captivity with the communist army.⁵ His story is one of forced marches, night travel, constant retreat before the ever-pressing

⁵ *The Restraining Hand*, R. A. Bosshardt, 1936.

Government troops. The only considerable body of communists left by the end of 1935 was in Shensi. China's "Red Armies" have received a certain prominence through the writings of foreign journalists, but it is easy for such writers to be misled. Only those who have a real knowledge of the Chinese language and the Chinese people and who have learned by long experience to sort out the many strands of evidence with which any observer of Chinese affairs is confronted, can be trusted to present a balanced picture of China.

Since the end of 1927, communism has not been a serious factor in the political situation in China. This will be challenged by those who suffered under the Soviet rule in various parts of China, of whom the majority were the farmers whom the communists claimed to be saving. It will be challenged, also, by the communists themselves. It is, however, true. Never, in all these years, has there been any danger of China becoming a communistic country. Never, in those ten years, have the efforts of the Central Government to eradicate communism been relaxed. There have been communists in China, just as there are communists in England, but they have never been tolerated. To be a communist in China has been to run the risk of execution. It is a sign of real patriotism that amongst the communists have been found some men of high ideals and outstanding courage who, since the outbreak of hostilities in July, have persuaded the Communist Party to pass resolutions abandoning (1) their opposition to the Central Government, (2) the propagation of communist doctrines, (3) the policy of forcible expropriation of land ; dissolving "The Government of the Soviet Republic of China," and pledging their support to the democratic form of government !⁶

General Chiang Kai-shek showed his genius by combining military activities with sound schemes of social relief. He recognized that disorder could be suppressed

⁶ *The Chinese Recorder*, October, 1937, page 650.

only as the Central Government was able to move its troops rapidly throughout the country and so engaged in an ambitious programme of road and railway construction. He recognized also, however, that much of the disorder and banditry, and most of the communism, arose not so much from evil hearts as from empty stomachs. Thus the last ten years has been marked by the experiments in rural service and rural reconstruction that have been carried on in all parts of China by the Government and by private groups.

General Chiang Kai-shek rose to power by his courage and military skill ; he gained the support of the bankers and business men by his uncompromising attitude to communism ; he has gained the goodwill of the peasantry by his constructive schemes for their rehabilitation. He is himself the son of a farmer. The last ten years have not been without their anxious moments. Provincial leaders have, from time to time, set up the banner of revolt. In some cases the reason has been personal ambition. In some it has been the misunderstanding of the policy of the Central Government. The latest was in December, 1936, when General Chiang Kai-shek was arrested by General Chang Hseuh Liang, one of his subordinates in Sian, in an attempt to enforce his will on the Central Government. Chiang Kai-shek refused to have dealings with a rebel and prepared quietly for death. The whole future of China was in the balance. The uncompromising attitude of the Generalissimo, the appeals of Madame Chiang Kai-shek, who courageously flew to her husband's rescue at real personal risk, and the nation-wide display of indignation, caused the revolt to crumple up. General Chiang returned to Nanking more securely implanted in the affection and confidence of the people than ever before.'

It is not surprising that there is confusion in men's

⁷ *Sian : A Coup D'Etat*, Mayling Soong Chiang. *A Fortnight in Sian : Extracts from a Diary*, Chiang Kai-shek. It is interesting to compare *Crisis in China*, by James M. Bertram.

minds about China. A century ago China was practically unknown in the West. The forceful breaking down of China's closed doors served to accentuate the anti-foreignism of the old Imperial Government, which reached a head in the Boxer Rebellion. The difficulty of travel and the barrier of language precluded accurate observation by outsiders. Novelists and dramatists have presented to the world a cruel, sinister and mysterious people. The only book on China in a leading book-shop in a South-coast town in England in 1930 was a fantastic tale of Chinese pirates. The names of places and of people are disconcertingly similar and invariably difficult to pronounce or to remember. But there has been developing in China a new nation, and this nation has been replacing the family as the centre of loyalty. Moreover, the years of disorder have acted as a process of sifting, bringing to the top men of sterling worth.

Shortly after General Chiang Kai-shek took the bold step of breaking off relations with Soviet Russia, he took the still more courageous step of being admitted by baptism into the Christian Church. Ever since, he has lost no opportunity of publicly confessing his faith. Equally significant was the replacement of the communistic régime in Kiangsi by the Kiangsi Christian Rural Service Union. In February, 1934, General Chiang launched the New Life Movement. This requires an article in itself. Briefly, it is an attempt to rebuild the whole structure of social life in China. There is an honest recognition of the weaknesses in the life of the people and of the nation and an attempt constructively to overcome them. It is recognised that a new China can be built only on the foundation of new people. In 1925 the advisers to the Government were Russian communists. Within ten years two men, the Reverend George Shepherd and a Chinese, who for some years was on the staff of the Chinese Y.M.C.A., were appointed as advisers to the Government in all matters pertaining to the New Life Movement.

Ten years ago, the bulk of Chinese students were inclined to, if not actively associated with, communism. Five years ago religion was still regarded as mere superstition, a hindrance to the building of a strong Chinese nation. To-day there is a wistful longing, an eager inquiry into the Christian faith.⁸

Let us be quite clear about the situation in China. It is no communistic government that is being driven from its rightful home. Rather it is a democratic, popular Government, headed by a Christian man, assisted by a number of Christian men⁹; a Government which has maintained happy relations with the Christian Church. The Fourth General Assembly of the Church of Christ in China, comprising some hundred and fifty delegates from all over China, meeting at Tsingtao in July, 1937, was officially welcomed in person by the Mayor, who also entertained the delegates at the Municipal Reception Hall. That is a good illustration of the respect accorded to the Christian Church. There has never been a time in the history of Christianity in China when so many men in public life have been members of the Christian Church. Church and State have been co-operating in education, health work and rural service. Everywhere there was a feeling of optimism amongst the Christian workers.

And now, what? We see the material signs of the developments of the past few years being destroyed. Roads, railways, bridges, municipal centres, factories, are being blown to pieces. The educational world has been thrown into chaos. Church congregations are being scattered. The people are dazed. They can scarcely comprehend the dire disaster that is threatening them. The League of Nations is but a name. The Nine Power Treaty is a scrap of paper. What will be the outcome of it all? Will this series of calamities be regarded as a punishment on the leaders who have discarded the old

⁸ *China Faces the Storm*, Ronald Rees, pp. 118 ff.

⁹ For fuller details, see Ronald Rees's *China Faces the Storm*, 1937, Ch. II.

gods? Will Russia once again be hailed as the deliverer from chaos? What will become of the Christian Church in China? Will it come out of the conflict strengthened by suffering, active in the great task of reconstruction with which the nation will be confronted? This is truly a day of testing. We Christians in England must not stand aloof. This struggle is between the god of war and the God of Peace. The challenge is to us all to assume the responsibilities of Christian citizenship and to work whole-heartedly for the peace of the world. "Peace is more than non-war. Vital peace is a positive way of life. No victories on the field of battle can make that kind of peace. It is the supreme task of the Church to show men the way and point them to Him who alone is the Prince of Peace."¹⁰

¹⁰ Ronald Rees, "The Witness of the Church in the Present Crisis," *Chinese Recorder*, October, 1937, p. 613.

THE CHURCH IN COREA : CONSOLIDATION AND EXPANSION

By A. E. CHADWELL *

FOR the last ten years I have been working in Corea, an Oriental diocese forming part of the Japanese Empire, by which it was annexed in 1910. The country is of about the size of Great Britain, and is mainly agricultural though very mountainous, which means that a considerable part is useless for agricultural purposes. During recent years there has been considerable growth in the towns, and Japanese capital and direction has led to an industrialization. The population is about twenty-three millions, which is almost double as many as was reckoned twenty-five or thirty years ago, the increase being due very largely to the development of Government medical services and the practice of preventive medicine, which latter has greatly reduced and almost wiped out entirely the mortality from epidemics. About three-quarters of the whole population is engaged in agriculture, and about eighty per cent. of that number are tenant farmers, who usually give half of the annual crop to the landowner as rental. The standard of living, though low, is probably much higher than in the adjoining China. It was computed a few years ago that the average male adult earnings were Y275 per annum. Most of the food eaten is produced in the country. Rice is the staple food, but in the northern parts of Corea where very little rice is produced, various forms of millet are much eaten. In times past the farmers

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would produce sufficient cotton for the making of the fabric from which the clothes were made and which would be used for the padding of the winter clothes and the bedding. In former times perhaps more than at present, though the same thing is still to a large extent true, in the country villages money was needed only for the payment of taxes and such expenses, but was otherwise not very much used.

The small villages of Corea have always been important from the point of view of the evangelist. Frequently in one village most of the inhabitants will be found to be related. Somewhere in the centre of the place will be found the house of the head of the family, and around it those of his dependents. The sons will remain in or near the house of the parents and will work on the land from which their sustenance is drawn. The sons usually marry girls from other villages, almost always of a different family name, or if the name should happen to be the same, the family will be of different origin. The place of the origin of the family appears on the civil register, so there can be no doubt on that question. The young wives act as servants to their parents-in-law and increase the family. The daughters will be taken off to other villages to be married and therefore decrease the family. Great respect is paid to age, and the elders of the village and family are of great importance from the evangelistic point of view. Individuals are of importance particularly as leading to groups, but the baptism of isolated members of families has always been discouraged and as far as possible husband and wife are baptized together with their children. It has always been a rule of the mission that children shall not be accepted for baptism apart from their parents, as if the parents remain unbaptized there will arise serious complications later on when the parents arrange for their children marriages, a matter in which the children concerned have very little to say and in which it is expected of them that they will agree to that which is arranged for them by the parents. The highly developed

family spirit common to the whole of Corea makes it probable that if the head of a family becomes a Christian the remaining members will be willing to accept the teaching. It will be obvious that under such circumstances great care will need to be exercised lest the place of conversion is taken by the formal desire to follow the head of the family. Usually the first three or four months will be preliminary instruction, during which period the new-comer will be known as an inquirer. That will be followed by admission to the catechumenate, and then a period of about a year during which as far as possible instruction will be given weekly. In villages which cannot be visited so frequently this time will often be considerably extended, and I have known it to last for as long as two or three years. Under the canons of the Church, the minimum period of instruction is six months, and if there is good reason why that period should be shortened a case may be stated to the bishop, who may, if he thinks fit, grant a dispensation for baptism to take place earlier. Such a dispensation is rarely asked for, as it is agreed that it is not desirable for the period of instruction to be shortened, and a year is the usual period.

For many years it has been the policy of the Church to follow her people and to try to evangelize around them. As in the rest of the Far East, the farming community is heavily burdened with debt upon which high rates of interest have to be paid. These rates are to a large extent controlled by the Government, and provided the loans are raised from such institutions as agricultural banks, the rates of interest are certainly no higher than they are in the West. Bad harvests are not very frequent, but when there is one large numbers of people are brought near to destitution, and there is then a movement towards the towns, where there is a certain demand for industrial labour in the factories. Hours of labour are long, rarely less than twelve a day for seven days a week, and the wages are so low that it is necessary for all the members of the family to work. In the towns the family life is

weaker than in the country districts, and life generally a good deal more complex. From the earliest times the mission has tried to establish strong centres of work where the priest-in-charge would be assisted by paid and trained native workers, and from these centres the surrounding villages would be visited and as far as possible evangelized.

The three phases usually seen in all mission work have been quite clearly passed through in Corea.

(1) Foreign missionaries fresh from the study of the language in which they could as yet express themselves with difficulty made evangelistic tours in the course of which the missionary would make as many contacts as possible with the people in the villages through which he passed. A tour might last for ten to fifteen days, and the best opportunities of making contacts would undoubtedly be in the evenings, when the man would put up for the night in the village inn. He would first visit the headman and introduce himself. His preaching, in the words of Mr. Paton, would consist of the declaration that God has done something for us, something of importance which we could not do for ourselves and of which we could now take advantage. The country inn would lead to many opportunities of conversation. Normally an inn consists of two rooms, one of which is occupied by the male and the other by the female guests. The missionary would sleep on the floor with the other guests and in the winter would probably share with one or more of them the bedding provided by the host. The Korean enjoys conversation and would never allow to pass an opportunity of talking with a stranger. Questions are considered polite and to indicate a display of interest, and in the inn at night the missionary would certainly have ample opportunity of telling his fellow guests why he had come to the country, and of trying to gain their interest in his message. From the interested persons small groups of inquirers might be formed who could be revisited for instruction. In time there would be a number of baptisms, when it would be necessary to arrange for the

regular worship of the newly founded Christian communities.

(2) The second phase would follow in which from the native converts men could be selected and, after such specialized training as was possible, appointed as catechists to assist the priest in the evangelistic work and in the shepherding of the local congregations. This would mean a very definite advance inasmuch as the preaching would no longer depend entirely on the capacity of the foreigner correctly to express himself to people he had never seen before and who would understand him with difficulty and perhaps always be more interested in his clothing and his long nose and the colour of his face than in what he was trying to say. It was during this phase in Corea that there occurred a political crisis. The Corean Government came to an end and the country was annexed to Japan. The political unrest perhaps may have been the cause of a rapid growth in the number of persons who sought admission to the Church. The mission had always remained outside political questions, but it may have been thought that adherence to a Church which looked to England for support might bring political protection. In any case, during the short period of five years—1905–1910—the Church expanded from five hundred to five thousand, creating a problem for the future in that, unless the motives were good and conversions real, backsliding in considerable numbers would have to be expected. A number of quite strong congregations were formed mainly in the larger villages, and the priests and catechists were fully engaged in visiting and ministering to the village congregations which went to the making of a district with a priest in charge.

(3) The third stage followed in which, from the native helpers, men could be chosen who—because of their faithfulness and zeal, as well as the ability they had displayed in the preaching of the faith—could be given such training as they were capable of receiving and admitted to Holy Orders. This marked an important point in the formation

of an indigenous Church, for almost at once the newly ordained men were found capable of taking charge of established districts, and in most cases the trust placed in them has been amply justified.

The converts have been mostly among the poorer farmers. Among the middle and better-to-do classes great difficulties have been met with, which one has to say have not yet been definitely overcome. Concubinage was common among these classes, and although it has now been declared illegal, there is no legal penalty, and it is yet common. Sacrificing to the spirits of ancestors, the outcome of the teaching of Confucius, was the custom throughout Corea, and before admission to the catechumenate this had to be entirely forsaken as incompatible with the teaching and doctrine. Whilst belief in its usefulness and desirability has greatly weakened during the last ten or fifteen years, it still has a great hold on the minds of the people. In some cases land is held in endowment for sacrificial purposes and the rejection of the sacrificing would mean the surrender of the land and the livelihood derived from it. I have myself had to point out to a group of village inquirers that unless they were prepared there and then to give an undertaking that sacrificing would cease I could no longer continue to send a catechist to instruct them further. In that case the undertaking was not given and the instruction came to an end. Unfortunately, the leader of the group who might have stiffened the others died, and another moved away from the district, and work in that village has so far not yet reopened.

During the last five years in the north of Corea in which I have been working there have been considerable developments, and much new work has been begun. Much of it has been by invitation, as, e.g. in Chung Wha, from where the village carpenter came to see me to invite me to visit his village in order to meet a number of people who would like to hear what I had to say and to receive some instruction in the faith. Unfortunately I was due to leave for

England within a few days and was therefore unable to go myself, but a native sub-deacon was sent and found twenty-five men and fifteen women gathered in the house of the carpenter to meet him. After hearing what he had to say they all decided they would like to hear more, and invited the sub-deacon to come again regularly to teach them. Sometimes one finds such an invitation comes from one or two persons who have already had some contact with another Christian body in which there has been disaffection. The policy of the mission is as far as possible to avoid proselytization, and when one receives an invitation from such people one generally advises them that they would do well to settle their differences and faithfully to support the Christian body to which they already belong. If the motive proves to be the genuine desire for a Christian practice which has not so far been available for them, and that the teaching of the Church is honestly desired, it is another matter ; but special care will always be used in such cases. On the other hand, it will frequently be found that a member of the village has been in contact with the people elsewhere where a church has been established, and has found what he has seen of the lives of the Christian people and has heard of their beliefs sufficiently desirable to make him wish to have something of the same sort in his own place, with the result that a small group will be formed and an invitation issued for a worker to visit and give instruction. This generally means that there is at least one man in the place who is well on the way to conversion and who has something of the characteristics of a natural leader. Some such have persisted even when little encouragement has been given, with the result that small Christian communities have been formed in places where the workers would not naturally have gone.

Sometimes, again, work in a new place will begin as the outcome of a definite plan. The priest in charge will decide that work ought to commence in some more important place in his district. He will then seek an

introduction to the more outstanding men in the place, and if possible visit with someone who is known there. Though often the leaders in the village life are unable to receive the instruction and come to holy baptism, it has at times been found worth while to elicit their interest, and they have been of no small help. It is necessary to emphasize in such cases that in these matters Christianity cannot compromise; but sometimes it is clear that though there is the desire to receive the doctrine, the courage is lacking to make the break with that which is incompatible. One place I have in mind is Yang Dok, which might best be described as a small town. Last year the railway was extended and this place was given a station. In order to try and discover what opportunity there would be for opening up work, the local priest paid a visit before the railway was opened. Later he found that one of his voluntary catechists had a relative there, and this man was anxious to go on a visit in order to attempt to get together a number of inquirers. An opening has been found, and at present there are twenty people under instruction in the place. It is a considerable distance from any work which is at the moment being done, but it has been deliberately selected as a likely spot for a new centre where a priest and other workers might live and from which a new area might be evangelized. At Yang Dok it has been possible to hire a room at a small monthly rental, so that it can be used as a meeting place where the early instruction can be given. As it is a possible central station, the visitor will make a point of learning something about the local price of land and try to find a suitable site which can later on be purchased.

Sang Ju, in the south of Corea, is an example of yet a third method. In this instance, one of the priests of the mission having had occasion to visit some years ago, a little preliminary evangelism resulted, and he determined that he would return there when opportunity offered. The opportunity came three years ago, when it was decided from the headquarters of the mission that it was a place

suitable for new work ; land was purchased sufficient for a church, priest's house, and houses for male and female catechists. In this case the purchase preceded the evangelism, and a certain amount of money was expended on essential equipment before the work began. There has been a steady growth since, which I have no doubt will continue. One of the mission's most experienced men, Father Hewlett, was put in charge, and the results so far have amply justified his determination to go there.

It will be quite obvious that haphazard expansion is dangerous. The work of any mission is largely limited by the staff that is available, and though in the early days all possible openings are explored and as far as possible followed up, selection will be necessary later and often opportunities will have to be passed by either for want of an adequate staff or to prevent a worker from having to spend an undue amount of time in travelling from one place to another. In 1932, in the area of which I was given charge, I found that evangelism had taken place in a long-drawn-out line of villages. The communications were difficult and exhausting, and there was no hope that the work in all the villages would be able to continue with the staff available. Much as one regretted it, it was essential that for the time being the more distant villages should be dropped and attention concentrated on a small number of places. In my opinion it is best to cover one district as thoroughly as possible ; and it is obvious that wherever there are strong churches in a number of more or less adjoining villages, the Church life is likely to be stronger and some of the difficulties which have to be faced by an isolated Christian community will be lessened, e.g. from what I have said of marriages, and having in mind that the Church as far as possible insists that Christians shall marry Christians, it will obviously be easier for brides to be found for the young men, and bridegrooms for the girls, if there are several near-by villages in which the Church has been established. The power for evangelism will be greater and the administration and

guidance will be much easier in a district formed by a number of villages fairly close together than if the country is thinly covered, with the resulting lack of communication and common life. The difficulty is all the greater in a Church which teaches the importance of the reception of the sacraments. Lay workers can instruct, and voluntary catechists have done and are doing splendid work in the regular conducting of public prayer, but the visit of the priest is necessary for the administration of the sacraments; and the number of places which can be visited by one man with any degree of regularity is limited.

I have not touched upon the financial aspect, and can do so only very briefly. We all aim and strive for self-support, and although its attainment may at times seem very distant, Corea has no particular reason for feeling discouraged. Its policy of strong centres from which the surrounding district will be evangelized, because it results in a strong Church life, is of help in this respect. Every communicant is expected to make an annual contribution towards the central Native Clergy Fund, and that fund has been allowed to accumulate in order to form a capital sum from the interest on which it is hoped that when any district is able to raise two-thirds of the stipend of its native priest the fund will supply the remaining one-third. So far no district has succeeded in raising more than about half of the necessary sum, but there is every reason to believe that the extent to which the bishop keeps the matter before the Church will result in a gradual increase, and one hopes that it will not be long before self-support begins to become a reality.

I am personally convinced that expansion and consolidation cannot be separated. If consolidation is taken to mean the shepherding of an established Church without any serious effort being made to expand, the result would of necessity be great weakness. It does not, of course, mean that. When new work is begun in any village it is essential that the newly baptized Christians should be urged to evangelistic activity, which will mean that

in trying to bring others into the Church their own faith will be confirmed and the local Church strengthened. Occasionally, after an exceptionally good year in one district, I have considered it necessary to advise the priest-in-charge to seek for no new openings during the following year, but rather to attempt to expand in the places in which he has already opened up, giving extended teaching to the newly baptized and making an effort to obtain new converts. In the past that has generally been worth while, and I expect to find in a district in which the same thing has been done this year that it will have had the same result. Expansion has to be regulated by the staff available, and in Corea, which depends to such a large extent on its native clergy, though the increase in the number of clergy is surely taking place, the period of training and testing is necessarily long, and it is not at all desirable that it should be lessened even to enable the Church to take advantage of what seems to be an evangelistic opportunity which, one is justified in saying, has never before occurred in the nearly fifty years of the history of the mission.

THE CHURCH AND NATIONALISM IN JAPAN

By G. N. STRONG *

AN army officer, addressing a public meeting in his home town on his return from China recently, ascribed his safe return to the "Hogo" (divine protection) of the reigning Emperor. In an address presented the other day by the House of Representatives on the occasion of the fiftieth anniversary of the granting of the Constitution, there occur these words: "Although a neighbouring country has caused disturbance, Heaven's punishment has been swift and thorough." A Japanese Christian pastor of considerable standing recently wrote a letter to a church newspaper in which he described Japan's present campaign in China as "a holy war." The temptation, in some quarters, to dismiss such language with impatience may be strong. Those who are wiser will resist that temptation, and seek instead to understand, though they may never be able to approve, the idealism which has inspired the language. For the task which confronts the native Church in Japan to-day is being determined by the idealism of this ardent religious nationalism. It is not in Europe alone that religious nationalism is presenting problems to the Christian Church. It is proposed then, in what follows, to endeavour to set out the issues of the present conflict in the Far East, as far as possible, as they are seen through Japanese eyes. For behind that conflict, as Japan sees it, are issues on which depends Japan's destiny as a nation. They spring out of, and at the same time are shaping the course of,

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that nationalism which in its turn is creating for the young native Church in Japan problems of the very first order.

What then, as seen through Japanese eyes, is the real significance of the Far Eastern conflict? What is Japan seeking by her campaign on the mainland of Asia? Her first answer would probably be: the protection of her State and her national heritage against the menace of Red Communism. Stalin and the present rulers in Moscow may profess their allegiance to the cause of peace, but Japan is deeply convinced that the carefully concealed but ever-widening activities of the Comintern are the real source of that disruptive contagion which seems to be at work in so many parts of the world, bringing into ruin national states and traditional social orders. The true story of Red Communism in China has yet to be written, and the present relations between the Nanking Government and "Red Agents" is still a mystery. There are those who would question whether in fact "Red" influence over China is as real as the present rulers in Japan appear to believe. But Japan can never afford to be indifferent to the forces at her back door. A "Red China" would imperil her very existence as a nation and menace that age-old national heritage, the thought of which is as the breath of life to every Japanese.

Then there is the problem—vital, as Japan sees it, to her national existence—of raw materials and markets. Viewed from any side, this problem is indeed most urgent. The population of Japan is rapidly nearing seventy millions, with an annual increase of little less than a million. Only by continuous and large scale industrialization can this vast population now be maintained. Rural Japan, most authorities are agreed, can no longer bear the burden. The brothels of Osaka are largely recruited from the daughters of farmers sinking under the burden of ever-mounting debts. So Japan has launched out on that amazing career of industrialization,

where her success has staggered the world. As a demonstration of Japan's virility and her astonishing powers of assimilation and adaptation, the story, indeed, deserves our study ; for it reveals the greatness of the gifts which Japan can bring into the Kingdom. But the point of immediate concern is that Japan's very success has roused the world's anger, or at least the bitter resentment of the manufacturing countries. She has come to be regarded as a menace, and the menace has provoked retaliation. Japan finds herself more and more caught in the strangle-grip of Western economic nationalism. And here it is specially important to try to see the problem as it appears to Japanese eyes. Nationalism is never so dangerous as when it feeds on a sense of injustice. The menace, to the " old-timers " in the manufacturing world, of Japan's commercial penetration is obvious. But, as a careful student has pointed out, the world as a whole has won at least as much as she has lost by Japan's progress. For Japan always buys a little more from foreign countries than she sells to them. Workers in Great Britain and elsewhere have virtually lost their jobs to Japanese workers, but increasingly Japanese imports of raw materials have supplied work for Australia's wool-growers, for Indian and American cotton farmers, for rubber planters, for lumbermen and for miners in many other countries. As a result many of these countries in turn are supplying the industrial workers of Great Britain and other countries with larger orders and more work than would have been available without Japanese imports. Japan has created for them new purchasing power and so far has alleviated world depression. As an authority has put it : " Japan is fully justified in not considering herself a debtor, and much less a delinquent, in the world economic system." It is not unnatural therefore that Japan feels a deep sense of injustice when more and more she sees herself being encircled by trade barriers. And for herself the issue becomes defined : secure sources of raw materials and markets which she can control are now vital to her very

existence. Thus Japan has come to believe that Manchuria and North China are her life-line. For there only, so she believes, can she hope for or secure that economic co-operation with that safe supply of the raw materials of which her own land is so deficient and which are now so vital to her national existence. And, as Japan sees it, it is scarcely becoming in those who have themselves reaped so richly at China's expense, and set up in Shanghai and elsewhere such impressive monuments of commercial cupidity, to sit in judgment upon her.

But the real issue goes deeper still. It is Japan's proud boast that she has never been invaded by a foreign foe. History sustains the boast. But there is one rankling memory. In 1853 it was under the threat of Commodore Perry's guns in Tokyo Bay that Japan forsook her policy of isolation, and opened her doors to the Western Powers. In other words, she was compelled to re-open those doors, so tightly closed for two hundred years, because the Western Powers were the lords of Asia. She, indeed, reaped a rich harvest by that submission, but she has never forgotten that it was a submission. And her subsequent ambitions have been largely shaped by that memory. Having once set her feet on that "Western road," she soon discovered that it led to power. With that discovery she awoke to a new and intense national self-consciousness. A succession of amazing victories in competition with the Western Powers convinced her of her mission, to be the saviour of Asia from the West. It was the Western Powers who by military might had compelled her to take this new road. Be it so ; she will adopt their methods and prove herself their equal. They by military might had subjected China to their own commercial interests. She, using the same methods, and with the justification, so she believes, of their example, will rescue Asia from Western domination.

So we reach the heart of Japan's national problem ; the battle of East and West is not merely an external issue for Japan : it is a continuous tension within Japan's

own national life. Only by emulation of the West can her mission be achieved ; so the march of "westernization" goes on apace. (People in Kobe viewed the Coronation film eight days after the Coronation, in an up-to-date, air-conditioned, ferro-concrete cinema). Yet beneath all this amazing march of westernization, there is a passionate conviction—a conviction which has all the creative vitality of religious faith—that Japan's own ancient culture, which she shares with China, is something essentially superior to anything the West can give her. And out of that faith arises the further conviction that her own mission is to preserve that precious heritage for Asia. So to-day in Japan, on all sides, can be witnessed this significant and fascinating "dualism"—alongside of a hectic westernization a passionate loyalty to her own cultural heritage. Osaka mill-girls, after a twelve-hour shift in a cotton factory, attend classes for flower-arrangement, one of Japan's oldest and most lovely arts. Engineers and chemists in a modern factory spend their leisure hours studying Zen philosophy, the fountain-head of almost all the culture which is properly Japanese. So the problem becomes defined, and the effort to solve the problem begets a creed and a religion. How can Japan fulfil her mission and yet preserve her national integrity? Such is the supreme question that the leaders of modern Japan have set themselves. And those who lead there to-day have declared their answer: the great task can only be carried through, they teach, by revitalizing the essential "Japanese spirit"; in a word, by inculcating in every possible way that religious patriotism which has its supreme focus in the person of the Emperor. And there lies the significance of modern Shinto. As a careful observer has put it: "We are beholding in Japan the clearest instance in modern times of the regimentation of the State, in all its parts, round the idea of its own absolute sacredness." The present-day rulers of Japan are masters in the science of the organization of national sentiment. The entire system of national education (there

are practically no primary schools except those conducted by the State), with its moral text-books and history text-books, all rigidly standardized for the whole country, is designed for the one end of fostering the national spirit and producing that special outlook or "moral character" deemed proper for those who must uphold Japan's national heritage. In Germany to-day we are witnessing the attempt to evolve a new religion through the apotheosis of the race. But something is lacking: a concrete focus for its cultus. In Japan that focus exists (has ever existed, the modern leaders of Japan would say) and is indeed the very essence of Japan's unique polity, viz. the person of the Emperor, whom every Japanese believes to trace his descent from a divine origin. Here is something vastly more significant than Fascism, as a religion is greater than a mere system of government. Japan and Italy may have drawn together in a common opposition to the Comintern, but to attempt to label Japan as a Fascist State is to dishonour her "unique polity." In modern Japan the Emperor has a place in the national life which is probably unique in the world. The Emperor is not to be thought of merely as the supreme executive or as the organ of the State. This theory, usually referred to as the "Emperor-organ theory," has been officially proscribed. The accepted view is that in the Emperor, by reason of his divine quality, all power inheres, and he can bestow it on whom he will. The whole people in a sense shares in this divine quality, and the essence of the Japan spirit is the whole-hearted acceptance of this special quality and worth of the Japanese nation.

It is the maintenance of this essential national spirit, focused in religious loyalty to the Emperor, which is the special function of the Government-directed State Shinto—a cultus carefully to be distinguished from the many, varied and often astonishingly crude sects of denominational "religious Shinto." As the problems confronting the national State increase, and the need of

strengthening the "national spirit" becomes the more urgent, so the pressure from above to ensure the strict observance of this state-cultus steadily increases. Sometimes no more is required of the children of her schools than a visit to the shrine and a bow in the unadorned, austere holy place. Sometimes the pupils are compelled to be present at rites in the "State shrine," where prayers are made to the divine ancestors of the nation. Freedom of religion is guaranteed by the Constitution; no compulsion to follow any one religion is therefore permissible. So the official apologia for these prescribed Shinto rites is that they are not "religious," but "patriotic"; they pertain to the maintenance of the true national spirit, and all must cordially join in those ceremonies which are necessary for the unity and well-being of the nation.

Such then is the "spiritual atmosphere" in which Holy Church, with her Catholic Gospel, has to bear her witness, in modern Japan, to the universal Lordship of the One Christ. The question is becoming increasingly urgent: will this religious nationalism tolerate the universal claims of the Christian Gospel? There is already a "shrines question," which some think holds the possibility of a supreme issue. Some few years back an informal conference took place between a leading Government official and a group of Christians, in which some searching questions were put in the desire to discover whether the Government, in stating that the rites were non-religious, based their statement upon a thorough examination of what took place in the shrines. This is the all-important question, and it has never yet received any but an evasive answer. For many Christian workers the conviction deepens that the manner in which the authorities insist on their own interpretation of these ceremonies, refusing alternative versions of the rites which would be free from religious misunderstanding, points to but one conclusion, namely, that when the Government rests its claims on the distinction between what is "patriotic" and what is "religious," it really

means that what it demands is in fact more important than religion, that it uses the word "religion" to denote sectarian and private cults (of which Christianity is but one permissible variety), and that for its own observance it reserves that absoluteness and universality of range which belong to true religion.

The Church in Japan is being called upon to face grave issues—issues that will test very sternly her hold on her Catholic heritage. How can she faithfully fulfil her national duty in loyalty to her supra-national allegiance? At the moment Christians in Japan are facing problems of Christian patriotism which may well cause the stoutest hearts to fear. Please God they will not be dismayed. Certainly when its numerical insignificance relatively to the teeming vastness of the country is remembered, there can be no doubt that the young Native Church in Japan to-day is facing a task as momentous as any since the days of the Early Church. And the measure of that task is the measure, too, of our responsibility as members of the Mother Church to uphold her by our sympathy and active support.

THE STORY OF THE RUANDA MISSION

By A. C. STANLEY SMITH *

THE great explorers of the nineteenth century revealed that behind the belt of desert and fever swamp which had hidden for centuries the mysteries of the Dark Continent, there were great kingdoms here and there, highly organized for war and peace, where savage kings ruled in barbaric splendour. The existence of the last and perhaps the greatest of these kingdoms only came into common knowledge during the Great War. Ruanda and Urundi formed the north-western corner of German East Africa, and was policed rather than administered before war broke out.

The dry plains of Western Tanganyika, sparsely populated, give place on the west to a great highland plateau, which steadily rises up to the ridge of hills which at an average altitude of 8,000 to 9,000 feet form the watershed between the Congo and the Nile. The population in these two countries is about four and a half millions, and the two kingdoms form highly organized feudal states, ruled by their respective hereditary kings. Rwabugiri, King of the Banyruanda, had carried his marauding spears towards the close of the last century as far as Masaka in Uganda, and there are tales of bloody wars with the Banyankole, when rivers were choked with the dead ; and all this within living memory. The king and all the chiefs of the Banyruanda come from an aristocratic clan, the Batutsi, ethnologically of Galla stock, branches of which are found all through central and south Africa. Many of them might have come to life again out of the

* Dr. Stanley Smith was one of the two founders of the Ruanda Mission.

tombs of the kings in Thebes. They are born rulers, rich in cattle, of a high and cunning intelligence, and wield unquestioned sway over the serf Bahutu, who have been from time immemorial their slaves in all but name.

The Ruanda country lies on the eastern slopes of the true backbone of Africa, bounded by the Uganda Protectorate on the north and the Congo to the west. Here is to be found the most striking section of the great Rift Valley—for in Lake Tanganyika the bordering hills rise to 9,000 feet, and the deepest part of the lake has been sounded 10,000 feet without touching the bottom—a huge crack in the earth's crust 20,000 feet deep. The country generally is denuded of forest except at the high altitudes beyond the limits of human habitation, and it is both pastoral and agricultural. The land is said to carry three million head of cattle, and it possesses an almost ideal climate. Missionary work was begun in Ruanda some forty years ago by both Roman Catholics and Protestants. For the latter the German Bielefeld Mission opened ten stations, and their work was attended with some success, considering the extreme inaccessibility of the country and the slight control maintained by the German Government.

The War profoundly altered the situation. The Roman Catholics maintained their work through all the changes of occupation, but the Protestants, being exclusively German, were deported, and no Protestant mission could be found acceptable to the Belgian Government to take up the work until 1920. Protestantism was for the time being almost extinguished, and it was discouraging to find so little trace left of the work of the earlier missionaries. In 1920 the missionary Church of Belgium reopened three of the old German stations in Ruanda.

During the War two English doctors visited the country, and impressed with its needs and possibilities, urged the C.M.S. to open a mission. But faced with immense responsibilities elsewhere, they could not add to their burdens. The doctors were, however, allowed to find the

necessary support themselves ; and by various signs, some almost miraculous, God's Will seemed to be revealed, and the Ruanda Mission was launched with a staff of two married doctors. Belgian Government sanction to open work in Urundi was obtained, but was withdrawn after the pioneer party had already left ; so " they went on, not knowing whither they went." On their arrival in Uganda, work was started in the Kigezi district, which included a section of the Ruanda tribe, and in that mountainous and remote corner of the Uganda Protectorate the mission was begun.

RUANDA OPENED

Nine months after the opening of work at Kabale news was received that a strip of eastern Ruanda, an ancient kingdom called Kissaka, was to be handed over to Britain. From Kabale native evangelists, mostly from Toro, went down, and by constant itinerations some seven centres were opened up from the Uganda border down to Bugufi, a section of the Urundi kingdom, bounded by the Ruvuvu river, where it joins the Nyavarongo to form the Kagera. Two years later, in October, 1923, it was agreed that the partition of the country was unworkable, and eastern Ruanda went back to Belgium. But once established there, the Belgian Government agreed to our continuing the work, and in 1925 the first station was opened in Belgian Ruanda.

In the face of much opposition, crippled by the terrible experiences of the famine, it was not until 1928 that the work at Gahini became really established. The Belgian Protestant Mission had meanwhile been occupying three ex-German stations in the centre of Ruanda between Kigali and Lake Kivu, but the dense population of the north-west and the south of Ruanda still remained untouched. Negotiations were begun with the Belgian Government, but every effort at obtaining new stations in these regions was blocked by Roman Catholic intrigue, and our applications were refused, until the Governor

granted us the sites we asked for on the ground of our being a medical mission, and land was handed over to us in both areas by forcible expropriation. In 1931 two new stations were thus opened at Shyira and Kigeme in the north and south respectively.

This progress during the financial crisis which affected every part of the civilized world is little short of a miracle, and it was made possible by a steady increase in the staff, and by the remarkable growth of the "Friends of Ruanda." But it was impossible to develop a work of this size in a haphazard fashion, so a Ruanda Council was formed, and in 1927 the mission became styled the Ruanda General and Medical Mission Auxiliary of the Church Missionary Society.

Thus far Ruanda was strategically more or less occupied, but half of our objective, the country of Urundi, was still untouched. It was becoming increasingly difficult to raise funds to maintain existing work, when quite unexpectedly financial difficulties were cleared away, and we were able to lift up our eyes across the great gorge of the Akanyaru to the lovely land of Urundi with its two and a half million people. In 1934 the Council accepted the challenge of Urundi, and early in 1935 two new stations were opened at Buhiga in the north-east and Matana in the south. For some years past a courageous little band of Danish missionaries had been working in a station in the west centre of Urundi among an enormous population, in one of the old German Protestant stations, and they had been the only Protestant mission there. But, more or less simultaneously with our own, three other missions started work in central Urundi, and so within two years Urundi, too, became strategically occupied for the preaching of the Gospel. The time was ripe now for a move towards unifying our forces, and in 1935 the Protestant Alliance was formed, with the avowed object of the building up of the Church of Christ in Ruanda-Urundi. The occupation of Ruanda and Urundi is now accomplished in skeleton outline. The task before

us is to fill in the picture, till every village and hamlet knows the Good News that Jesus saves.

A MEDICAL MISSION

In the development of the Ruanda Mission medical work has had a large share. Every station except the last has been begun either by a doctor or with a strong medical unit. There is a medical department with a resident doctor on every station, and hospitals are being or have been built. I wonder if there is another mission, except that of the Church Missionary Society along the Afghanistan border, in which medical work has played so large a part. I do not think it is an exaggeration to say that five out of our seven stations owe their existence to this factor. In addition to general medical work where over 150,000 out-patient attendances are registered yearly, there is a leper colony of over six hundred resident lepers.

It has been our ambition to keep the hospitals down to the maximum of fifty beds, staffed by one doctor and one nurse—bearing in mind that the primary function of the medical work was to break down opposition to the Gospel and be a handmaid to the Church. It is beyond the resources of a mission such as ours to maintain highly developed and expensive establishments. Further, it is to our minds essential that the medical department should take an active share in the evangelistic work of the Church. To this end, the medical staff, European and African, take part in the evangelistic missions, week-end church visitations, and in the evangelists' training school. The Church needs to give regular opportunities to its lay workers to preach and teach. Some of our most gifted and consecrated evangelists are on the staff of the hospitals.

The Belgian Government has welcomed our co-operation, and gives each hospital grants of drugs and a small grant in money to the doctor in charge. As in British territory, the medical department is increasingly being occupied with sanitation and preventive medicine, with the result that the direct treatment of disease is largely left to such private enterprise as ours.

EDUCATIONAL WORK

In primitive Africa this work both by Government policy and of necessity falls on the missions, and our first station at Kabale has followed the usual practice too well known to need detailing. In Belgian territory, however, the position is a curious one. It is axiomatic that the education of child races is the responsibility of the Government to whom they have been entrusted. The Belgian Government, believing that religion is the necessary basis of all sound education, has adopted the policy in Congo of relying for help in this task on Christian missions, but missions of one confession only. The term that has been used is National Missions, but that is a misleading one since it includes all Roman Catholic missions, of whatever nationality or whatever may be found their "siège centrale," and no Protestant mission in Congo proper. The only Belgian Protestant mission works in the mandated territory of Ruanda-Urundi, and there it alone of the Protestant missions receives financial help from the Government. What is most serious in the situation is that the native Christians who belong to Protestant Churches will not have equal opportunity with their Roman Catholic fellow-subjects, since, though excellent education is offered in Protestant schools, these are not recognized by the Government and do not open the way to State or commercial employment.

Protestant missions recognize that for their work to be acceptable to the ruling power, they must give it a truly Belgian orientation, and they are working steadily to that end. But the situation is a serious one. The only official higher grade school in Ruanda-Urundi is that at Astrida. This has been incorporated into the compound of the Roman Catholic mission station, it is staffed by the teaching order of the Frères du Charité de Gand, and the walls of every class-room are adorned with Roman Catholic emblems. Protestant pupils must not be placed in a position of such overwhelming inferiority, and a strong plea has been put forward that, in the spirit of the Mandate,

Protestant children should have proportionate facilities for taking their place in the social advancement of the country. The Banyaruanda seem to be exceptionally intelligent, and they may well prove to be recruiting ground for the African leadership of the future.

TRANSLATION WORK

The greatest gift of the Mission to Ruanda has been the Scriptures in their own tongue. The Rev. H. E. Guillebaud has toiled with natural genius and unsparing labour to give the Word of God to the Banyaruanda. The output of translation has been considerable and of the highest quality. The New Testament and Psalms, the Pentateuch and Ruth, the Pilgrim's Progress, nearly two hundred hymns, a book on the Protestant faith called *The One Mediator* and a Prayer Book, form the library of the growing Church.

THE REVIVAL

For the last three years there has been a growing movement of revival. The word is probably appropriate, for it has started among the Christian community, and it has produced a quality of Christian experience and character unattainable by human efforts. Nothing can explain this but to say that "God hath visited His people." It began in a hospital, where the senior native assistant awoke to the fact of his sinful life, though a Christian of long standing, confessed to the doctor repeated thefts, and made full restitution by the surrendering of his pay. Most of the staff, all nominal Christians, were broken down and then brought out by the Spirit of God into a life of burning zeal for God and for holiness. This, as always, aroused deep opposition among the other native leaders, but the searchlight of God's Spirit was irresistible, and one by one the opponents were themselves convicted of hidden sin, and confessed before all that they had been serving Satan and resisting God. This movement has spread to every station and far beyond into Uganda by

means of missions conducted by teams of these revived men and women, of all types and different occupations. The meetings have been characterized by tremendous power and solemnity, at times so charged with the sense of God's presence that heathen and Roman Catholic onlookers have run away in fear.

The outstanding characteristic has been firstly an intense conviction of sin, and fear of the judgment to come. This has seldom been aroused by preaching, and practically never by emotional preaching. It has often swept through a congregation quietly gathered for prayer in some village far away from the mission station. This conviction of sin has been followed by an intense desire to set right what has been wrong. Stolen money has been refunded, stolen blankets and drugs paid for at the hospitals. Enmities have been healed, and homes where husband and wife were irreconcilable, past enduring, have been the scenes of the most moving reconciliations and permanent harmony. These have not been merely objective experiences, but in it all the fundamental fact has emerged that Christ crucified and now alive for evermore has been the sole agent of this marvellous transformation. Their favourite hymn has been :

What can wash away my sin?
Nothing but the Blood of Jesus.

Then it has issued in a great enthusiasm for evangelism. Scores of these men and women, some quite old, have been moved to go out on evangelistic tours in little bands all through the country, travelling at their own charges, and commending the gospel of the power and love of Christ through their ministry. The agents in this movement have been almost exclusively Africans. In spite of this, and I believe because of the years of simple Bible teaching given, there has been very little to give rise to anxiety. The leaders of the movement are men of deep spirituality and remarkable knowledge of the Word of God, true humility, and a passion for souls. There

has, of course, been deep emotion, sometimes unwise and unrestrained enthusiasm among the younger converts, but the mainstream of blessing has been deep and quiet and lasting. It is remarkable to see how few have gone back. An extract from a recent letter from one of these leaders is revealing : “ I have been laid aside with asthma and prevented from teaching for some time,” he says, “ but God has been revealing to me in these days sins of which I was unaware ; (1) I have not got a deep love for God, and no one can please God unless he loves Him deeply. (2) I have not got real love for this people. I find it easy to teach men and reprove them for their sins, but I don’t love them, that is, I am not burdened for them, in a way that hurts, that prevents me eating and sleeping, so that I weep for them. I haven’t got there, and that is why we teach men and tell them of their sins unavailingly, because we don’t suffer because of them. (3) I find another sin in me, the desire to be praised of men and to be known as an important person.”

For us Europeans it has been a revealing and intensely humbling experience. In the first place we have seen our work of years, work in which we had no little pride, and wrote about with some feeling of success, revealed for what it was worth. Most of our trusted leaders have confessed to a life of deception and sin. We should have been in despair, but for the conversions which have revealed these things. But despair is swept away by these glorious victories of God’s redeeming grace.

It has been more than that ; many of us have had to let the searchlight of God’s Spirit shine into our own hearts and reveal the sins which have been hindering God’s working—sins of jealousy and mistrust, unrecognized sins set in the light of His countenance. Through His mercy, His blessing outpoured on the native Church has not passed us by. Such experiences have made us realize that we can never again assume any spiritual superiority over our Africans based on colour or education, and we are knit with them in a bond of brotherhood, which is

unspeakably precious, and which will prove increasingly fruitful. These things give us furiously to think of what avail are our schools of education, our hospitals for healing, our rites of baptism and confirmation, and our celebrations of the Holy Communion, our compassing sea and land to make proselytes, if we do not know the secret of Pentecostal Power. One begins to see emerging from these events certain clearly defined facts and principles.

1. We cannot expect God's power unless we are absolutely right with God, and that will mean with one another.

2. God can do just as great miracles through consecrated Africans as through Europeans ; spiritually we are not indispensable.

3. It is futile to carry on routine work until there is at least a nucleus of Spirit-filled Africans.

4. These will be certainly forthcoming if they are sought for in entire dependence on God, in prayer that will not cease till Christ is formed in them, in fearless, loving teaching of sin as exposed in the Word of God, and in the presentation of Christ crucified and risen again as our living and personal Saviour. The prayer may have to go on for days and nights. No shirking will be effective here. Such prayer has been constantly availing, and has not been the least of the lessons to shame us missionaries.

5. No other type of mission results is to be compared with this in effectiveness, in power and in joy. All problems are solved in Revival.

6. Therefore let us pray that Revival may be the constant experience of the Church of Christ.

7. Lastly, the foundation of the work, its stability, the assurance of growth in those revived, its security from error, must be based on the whole Word of God ; not as a mere text book, but illuminated by the Spirit and taught by Spirit-filled men. Then it will prove the sure word of prophecy, the Sword of the Spirit, the Bread of God, and the Lamp of illumination which through the shadows of this life will guide our feet into the way of peace.

THE ABORIGINES AT THE SESQUI-CENTENARY OF NEW SOUTH WALES

By EDITH JONES*

ON January 26th last, Australia celebrated the 150th anniversary of her foundation. The morning of the 26th found many distinguished guests, and many thousands of citizens of New South Wales, gathered in Sydney Cove to witness a tremendous pageant, picturing Australia's amazing progress during the preceding century and a half.

The first scene portrayed, in "Coroboree," the trepidation of a little company of naked dark-skinned natives on perceiving the approach to their shores of "giant white-winged canoes"; but in spite of their fears, curiosity made them bold to look upon the coming ashore of Captain Phillips and his knee-breeched officers. Surely they beheld, thought the natives, the homecoming of their long departed and now glorified spirit-ancestors; but with the hoisting of the English flag the cannons boomed forth, and the natives, now frantic with fear, rushed into the thick bush to escape the wrath of the white men. That was in 1788; but at the "landing" in the year of Grace 1938, the "Coroboree" group stood their ground, while sirens shrieked, cannons roared, and a million "invaders" filled the air with triumphant cheers.

* Mrs. Jones, wife of the Rector of Marlborough, Wilts, is Rapporteur for Australian Aborigines to the British Commonwealth League.

The crowning event of the day's celebrations was the official luncheon held on the flagship in Sydney harbour. The Prime Minister, in a noble speech, made in toasting "The day we celebrate," paid a well-deserved tribute to Australia's progress in nationhood, saying that the fact in her history of which she is proudest, is that she has come to nationhood without breaking the peace within her borders.

Amongst the many distinguished guests from every State in Australia, one looked in vain for any representative of the natives of Australia, who constitute one of the factors of the nationhood of the Commonwealth. Had the unbroken peace, of which Australia is so proud, spelt the peace of death for the natives? Listening to Mr. Lyons' speech was an honoured guest—the Governor-General of New Zealand: did it occur to him, one might wonder, that when, in three years' time, the sister-Dominion celebrates her first centenary, it cannot be claimed that she came to nationhood through unbroken peace? The "Maori wars" have become part of New Zealand's history, together with their outcome, land and liberty for the natives, with the natural result that in all departments of the national life to-day Maoris are found working with equal opportunities, and equal ability, with the white man. How, then, has it come about that in Australia, where the aborigines have been in contact with English civilization for half as long again, with few exceptions, they have not achieved even the most elementary rights of citizenship?

Captain Cook, who is the first known white man to have made contact with the natives of south-east Australia, wrote of them as being docile, friendly and generous; their ten-foot wooden spears tipped with flint were made for hunting the kangaroos, their boomerangs for bringing down the wild fowl, and their stone adzes for hollowing out their tree canoes. Except for the gallant stand made in the battle of Pinjarra (West Australia), the natives have never been known to make

a combined effort to fight for their lands ; the strict observance of tribal boundaries, and the hunting mode of life, demanded the maintenance of small widely-separated hordes, and to trespass across tribal divisions meant fighting amongst themselves. Much of the land was parted with by the natives for tobacco and rum ; it is recorded in the early annals of the colony of New South Wales that an officer of the 102nd Regiment bought, for a hogshead of rum, one hundred acres of rich coast land, which he distributed in half-acres to his men. The Government took over large tracts of land, which was given in plots to the convicts as their time expired ; sheep farming rapidly became the chief industry in the colony, and "Squatters" annexed immense areas of land, paying a small quit-rent to the Government. At last, not a foot of their ancient heritage could be claimed by the natives ; their fishing and hunting grounds, their forest trees which gave honey and grubs and shelter and bark for their mia-mias, all were gone. And what of the natives themselves ? Some remained amongst the settlers, some of them learning the vices of white men, so that their women—at first carefully guarded—were often exchanged for rum and tobacco, with results which need not be detailed, except to say that this was the chief cause eventually of the murders of whites by blacks, and vice versa. Many of the younger natives worked for food and clothes on farms, many became beggars and rogues, but many others just pined and died. The 40,000 in 1788 in New South Wales had been reduced to 12,983 by 1871 ; in 1901 there were 1,597, and at the sesqui-centenary the number of full-bloods in the State totals 909 : yet Dr. Ramsay Smith, in the 1909 *Year-Book*, recorded his opinion that "the race could be preserved, if there really was a desire to preserve it."

It must not be concluded that nothing was done to atone to the natives for their early ill-treatment. Captain King, appointed Governor in 1800, and later Governor Macquarie, supported the first two clergy appointed to

the Colony (Johnson and Marsden) in founding orphan schools and model farms ; the Government later on granted certain native reserves with managers. Sometimes there was a teacher, and always the clergyman's visits were welcomed ; but for varying reasons, most of these efforts made during the first fifty years failed : the rot had set in, and although the Governments and Churches have continued to make efforts to minister to the ever-growing destitution of the ever-decreasing aborigines, the problem seems little nearer its solution, unless by extinction. And yet leading anthropologists regard the Australian native as the most (scientifically) interesting " Primitive " on earth ; and all true Christians believe that every race has its own characteristic contribution to make to the building of the Kingdom of God. That New South Wales has not given up the solution of the problem is evident from the fact that while preparations were being completed for the sesquicentenary celebrations, a Parliamentary Committee was appointed, the Chairman of which—Mr. Davidson, M.L.A.—is reported to have said : " Everybody appears to be glad that this investigation (which, of course, concerns also over 9,000 half-castes) will be held, and all want the probe to go deep. Many astonishing allegations are contained in the communications I have received." It must be conceded that the calling of this commission was brought to a head by the efforts of the half-castes and aborigines themselves, under the leadership of " Bill Ferguson," an educated half-caste ; furthermore, coinciding with the celebrations in Sydney on January 26th, the aborigines and half-castes organized " A Day of Mourning," and a conference. The following is a copy of the poster as it appeared in the (London) *Daily Telegraph* on that morning. The Australian Supplement to *The Times*, the same day, included an article by Professor Wood Jones (of the Melbourne University), entitled, " The Aborigines : the Fate of a Passing People." " The story of the failure," he said, " is apparent and shocking ;

even when expressed in the cold figures of the official *Year-Book* . . . it constitutes a terrible indictment of

<p>A U S T R A L I A N</p> <p>Aborigines Conference</p> <p>SESQUI-CENTENARY</p> <p><i>Day of Mourning and Protest</i></p> <p>to be held in</p> <p>THE AUSTRALIAN HALL, SYDNEY</p> <p>on</p> <p>WEDNESDAY, 26th JANUARY, 1938</p> <p>(AUSTRALIA DAY)</p> <p>ABORIGINES AND PERSONS OF ABORIGINAL BLOOD ONLY ARE INVITED TO ATTEND</p>
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British Government as custodian of a backward race." He allows, however, that the cause is probably ignorance rather than callousness, the average Australian knowing little or nothing about the natives.

The question remains to be answered: "Is the Australian native worth saving?" The natural answer seems to be "Is any race

worth saving? If so, why not the Australian native?" He can live well where the white wilts away, notably in the desert heart and burning north of Australia; but he must be unmolested by white planters, trappers, buffalo hunters and gold miners. White teachers and protectors may be needed, but not "exploiters." Already the aborigine has proved himself an excellent stockman, a fearless hunter, a tireless runner, an amazing diver, an unrivalled tracker; he can also drive a motor, and has been known to steer correctly an aeroplane.

Probably the full-blooded aborigines who, during the last fifty years, have had the same opportunity of education as whites up to the age of sixteen years, are well represented by Mr. David Unaipon, a scientist of Adelaide University—now about sixty years old—and the Rev. James Noble, of about the same age. Both of these men were, when quite young, adopted by Christian people, and it is worth relating that they have spent most—or all—of their lives championing the cause of their less fortunate brethren. Noble acted as guide and interpreter for the founding of several Anglican Church

Missions to the Aborigines, and has since devoted his life to teaching them.

Governments, missions and anthropologists offer many and various schemes in the various States, for the better future of the native and half-caste ; it therefore seems that if any unified scheme can be evolved, it must be done by co-operative consultation between the three authorities. Further, amazing as it may sound, seeing that Australia was the pioneer country in giving women a general franchise, it is time that qualified women should take some official part in such consultations, and in the actual administrative work and protection of natives. Men alone have not been so successful in handling the native problem in Australia during the century and a half of occupation that they can afford to go on experimenting alone in the care of native women and children.

The question is a most difficult and complicated one, and falls into three natural divisions : according to whether the native to be dealt with is still living wild in " the empty north " ; or as a paid or unpaid worker for white employers ; or whether he, or she, has been " collected " from contaminating surroundings, and placed in Government or missionary reserves.

Two incidents, however, of recent " methods " serve as references for considered action on the part of authorities. White prospectors having found traces of gold at Tennants Creek (till then an area of land reserved by the Federal Government to the use of natives), the Government forthwith deported the natives from their tribal country to an adjoining area (without compensation), giving over Tennants Creek to white gold-diggers. At about the same time (that is, three years ago), Mr. Schenk, the head missionary at Mount Margaret (West Australia) conceived the idea of opening up some abandoned diggings in the area of the Mission reserve, abandoned because of the large amount of ore necessary to be worked to obtain a payable amount of gold. At first, not a native could be induced to descend the shaft

of the well, but soon twenty young fellows had learned prospecting, loaming, dry-blowing and mining from a friend of Mr. Schenk's, who gave up his own good mine and threw in his lot with the Mission ; he has taught them to sink their own shafts, to make their own windlasses, and to manage the engine and battery. During last year the ore yielded £600 of gold, each worker receiving £30, every penny of the proceeds being handed to the men. These young men live with their families in two-roomed wooden cottages which they have built and paid for themselves. The money they earn they spend on food and clothes at the Mission store. It might be mentioned that Mount Margaret is a " Faith " Mission, which means that salaries are not demanded by the white missionaries. Food and clothes and shelter is all they ask, if unable to provide these themselves. It has been noticed before that the devotion which keeps missionaries living out their lives amongst the aborigines " cannot be *bought* " ; their only end the desire to make shine in the soul of the aborigine " the light which lighteth every man that cometh into the world " ; so that this people may stand in a goodly place when the kingdoms of this world become the Kingdoms of Our Lord and of His Christ.

THE ISLAND DIOCESE OF ST. HELENA

By THE BISHOP OF ST. HELENA *

THE Diocese of St. Helena, in the ecclesiastical Province of South Africa, was formed in 1859, and is composed of the islands of St. Helena itself, Ascension and the Tristan da Cunha group. All of these are in reality spurs of an under-sea chain of mountains connecting South America and South Africa, and are of volcanic origin. Some 1,900 miles of ocean waste intervene between the extremes of the diocese. St. Helena, the oldest of the group in origin, was first discovered in 1502 by the Portuguese, and the finding of the other islands by the same adventurous nation soon followed. St. Helena is naturally associated in the minds of British people chiefly with Napoleon's exile there in 1816, but this was only an incident in her long and honourable history. The colony is one of the most ancient in the Empire, in whose development it has played no small part. Ascension is one of the most recent of volcanic islands, being only 2,000 years old ; its chief feature is a huge central mountain capped by trees and verdure, but the main body of the island is a waste of volcanic debris, waterless and desolate. Tristan da Cunha lies almost exactly half-way between Capetown and Monte Video ; here also is one great volcanic peak, with grassy foothills, through one of which runs a considerable stream. At the time of discovery none of the islands contained human inhabitants, and they have never been under the sway of heathendom.

ST. HELENA

In 1661 King Charles II issued a charter handing over this whole island to the British East India Company, which

* The Rt. Rev. C. A. W. Aylen has been Bishop of St. Helena since 1935 ; Bishop of Zululand 1930-35.

from the first showed a keen desire to establish the work of the Church in its dependency ; and much excellent work was done for well over a century before the bishopric was established by Bishop Gray in the year mentioned above. A good deal of official support for the ministry helped to maintain the work, and in 1863 there was a sum of £885 available to support four clergy, exclusive of the bishop ; but between 1863 and 1884 Government grants to the amount of £940 were entirely withdrawn.

The Europeans in St. Helena number about 100, and include Government officials, the small garrison and families connected therewith, Eastern Telegraph Company officials, storekeepers, and others, and the remainder are islanders who trace their origin from many sources. The total population according to the last census in 1932 was 3,995, of whom 3,539 claimed to be members of the Church of England. There is to-day no official support for the ministry. Local voluntary support is very creditable, but St. Helena naturally has been poor, as of its 30,000 acres only 9,000 could repay cultivation. At one time there was a large artificial wealth, when the island had become the gate to the Far East and a most important port of call. Many causes, however, have put an end to this wealth. In the days of the East India Company £90,000 per annum was spent upon the administration ; in 1935 less than £21,000 was spent. In 1845 the number of ships which called at the island to trade and buy provisions reached the figure of 1,458 ; in 1935 the figure was 44. In 1849, when St. Helena had been used as a dumping ground for slave ships, a slaver imported the destructive termites to work their ruin for ever.

It is only too evident that under present conditions the Church of St. Helena can never be self-supporting, and when the present bishop came to the diocese in 1935 he had to face this among other problems. Moreover the S.P.G., whose generous aid has saved the diocese, was compelled to adopt the policy of discontinuing grants to long-established work, and warned the diocese that it

might have to withdraw its aid through financial stringency and the call to propagate the faith in pastures new. This was quite reasonable, but the situation seemed to demand from the Province of South Africa some statement of policy in regard to this miserably poor little diocese hidden away in the Atlantic.

TRISTAN DA CUNHA, INACCESSIBLE, NIGHTINGALE

These three islands, separated from each other by nearly twenty-five miles, form the southern section of the diocese. The chief of them is named after the Portuguese admiral who discovered the group in 1506 ; it was first occupied by the British in 1816 with a view to preventing the escape of Napoleon from St. Helena. After its evacuation in 1821 Corporal Robert Glass remained, and soon was joined by others, who are the forbears of the 101 men and boys and 82 women and girls living in the islands to-day ; he was a deeply religious man and from the first guided his flock in the way of Christ. The early longings for a resident priest were at last, through the zeal of the S.P.G., satisfied in 1851 by the sending out, in succession, of the following line of heroic priests : Taylor, Dodgson, Barrow, Pooley, Rogers, Partridge and Wilde. It may be remembered that Dodgson was a brother of Lewis Carroll, and his name still lives in Tristan da Cunha to-day.

The first episcopal visit took place in 1856, and Bishop Gray's most interesting report of the experience, in the form of a letter to Mr. Hawkins, then secretary of the S.P.G., was published that same year by Messrs. Bell and Daldy of Fleet Street, under the title of " Three Months' Visitation, by the Bishop of Capetown." In 1892 Bishop Welby went out to Tristan in H.M.S. *Raleigh*, and an account of this visit was sent to the present bishop by his former captain, Admiral Sir W. W. Fisher, only a few weeks before his death. The islanders then braved the gale in their open boats and came on board the *Raleigh* to receive the sacrament of confirmation. Other episcopal visits were made by Bishop Holbech in 1923 (see Mrs. Rogers'

book, *Lonely Island*) and by Bishop Watts in 1932. When in February, 1937, Bishop Aylen approached the island on a Sunday morning, the settlement seemed absolutely deserted. So indeed it was, for in spite of the excitement due to the expected call of the cruiser, every soul was at worship. This last expedition had been carefully organized, and included many experts. All gave testimony to the splendid work of the present priest, the Rev. H. Wilde, and to the Christian character of the community. Truly the S.P.G. has delivered in Tristan da Cunha the fruits of the Gospel she propagates.

ASCENSION

This island was discovered on Ascension Day, 1501, but was not definitely occupied until 1816, since which date the British Navy controlled it until 1922, when it was leased to the Eastern Telegraph Company as one of their main stations. A long line of naval chaplains resided in the island up to 1901. The fine church of St. Mary was completed in 1845, and church work is right well maintained by lay readers appointed from the staff of the E.T.C. by the bishop, who himself visits the island every six months or so to give the sacraments. Six lines of cables run through Ascension, and it forms a most important junction for imperial communications. Wireless can never displace the complete efficiency of the cable system, with its assured secrecy. This little community of some 150 souls, nearly all members of the Church of England, must be remembered by all who wish the diocese of St. Helena to continue effective work. More frequent visits from the bishop would be welcomed, but to make this possible the diocese needs greater support.

FUTURE POLICY

Thus in the Episcopal Synod of the Province, held at Capetown in 1936, the whole matter of St. Helena was debated and a policy was devised.

It was decided that the diocese must be maintained

as a separate bishopric for the following reasons : (a) It is long established. (b) Its legal position is secured by the laws of the Colony. (c) Episcopal ministrations could not be supplied from elsewhere. To visit Ascension and St. Helena would require fifty-six days ; to visit St. Helena alone would need twenty-six days ; Tristan da Cunha would probably take fourteen days from Capetown if a ship of the Royal Navy sailed. The Synod felt that no South African bishops could spare the time or energy to undertake the work, and that the reasons for an independent see were still valid on this score alone. (d) The Government of the Colony is alive to the value of the Church work in the Colony under a resident bishop (e) The present arrangement, whereby the resident bishop does a large part of the pastoral work, is the most economical. (f) The abandonment of the bishopric in the present distress of the islanders would seem an additional discouragement coming from the Church herself.

To maintain the minimum of the work, there is required, then, the bishop, a priest for Tristan da Cunha, and at least two priests for St. Helena. The S.P.G. takes all responsibility for Tristan da Cunha. There remains the question how the two priests in St. Helena shall be supported. The bishops agreed that the work must be financed by means of an endowment. To avoid appeals to England in the future, it was thought that a capital sum of £10,000 would be required to raise £400 a year ; the money to be invested with the Provincial Trustees.

The bishops not only resolved on this policy : they acted upon it, for they allocated the special sum of £500 given to the Province by the S.P.G. for special provincial purposes. This money has been paid in and the scheme has been begun. Next year the grant will be reduced by the amount of the interest on this sum. The Archbishop of Capetown is sending a capable priest to St. Helena in March to allow the bishop to come to England in April and try under the S.P.G. to raise the endowment. The S.P.G. are taking entire control of his movements,

so that if any parish would like to hear the bishop their Home Secretary, 15, Tufton Street, Westminster, S.W.1, should be approached.

THE APPEAL OF THE ISLAND DIOCESE

It is not surprising to note the amazed interest of the passengers in the ocean liners as they see the bishop move about the islands. It is indeed thrilling to find the Church at work in these lonely ocean wastes. The work has a great appeal. The two portions of the diocese, north and south, shelter two of the happiest communities in the world. St. Helena is the least happy ; many unwholesome elements have poisoned in her a life which also might have been so fair, in an island which presents in so many parts such exquisite loveliness.

Thus for the sake of reparation alone the work of God must be maintained. Besides, no work can isolate itself ; if one part is strong, the rest is strengthened. The Bishop of St. Helena had a unique experience of this. He is more interested in the exile of Dinizulu, grandson of the Napoleon of Africa, than in that of Napoleon. While Dinizulu was in exile in St. Helena, sons were born to him ; but since the Church was in the island the sons were born into the Christian Church, and three were baptized in St. Helena. One, Arthur Mshiyeni ka Dinizulu, was baptized in St. Paul's Cathedral in 1895. The last important official act of the Bishop of St. Helena in 1935, when he was Bishop of Zululand, is remarkable. He confirmed Arthur and gave him his first Communion. Arthur is the regent of Zululand and is regarded as king by the Zulus, so his confirmation is a most important missionary result. "Now," said the bishop to Arthur, "I have gathered the fruit of the seed sown in St. Helena where you were born. I now go there to try and continue to sow that seed."

Will the old Mother Country help the bishop to continue to sow the seed in these distant lonely isles ?

THE REACTION OF THE MISSIONARY ENTERPRISE ON THE HOME CHURCH

By R. R. WILLIAMS*

WE are continually being reminded of the responsibilities of the Church at home to the younger Churches overseas, and the importance of the contribution of the home Church in men and money to the work of the Church in the mission field. It is sometimes not fully realized how vital is the missionary enterprise for the vigour and strength of the life of the home Church itself. There is, it is true, a fairly common opinion that a missionary-hearted Church is a live Church, but it may be good at times to inquire a little more closely whether this is so, and if so, why? It is proposed in this article to mention ten beneficial effects which accrue to the Church at home through interest in and support of the missionary enterprise.

(1) *Missionary work brings the Christian religion into line with current categories of thought.* In days gone by, it was the fact that missions were exotic and concerned with far-off lands, which gave them their interest and significance. Now-a-days almost the reverse is the case; questions in Parliament, news in the press or wireless bulletin, and international commerce, compel men to think in world terms. The life of the Christian congregation, apart from what we call "Foreign missions," tends to be parochial, limited and out of touch with these current categories of world thought.

(2) *Overseas work expresses and strengthens the Apostolic sense of the Church's mission.* The New Testament is

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clear that the Church even in its embryonic form has a mission to discharge, and a task to fulfil. The very word "Apostolic" reminds us of this sense of being "sent" with a message. "As the Father hath sent Me, even so send I you." We need not, of course, believe that the outward and active side of the Christian religion is its only important aspect, but it undoubtedly is integral to its life, and foreign missions express this sense of mission as do few other aspects of its work. The marked numerical progress of the Church in Africa and India provides an excellent antidote to a defeatist spirit in lands where things are not going conspicuously well for organized religion.

(3) *Overseas work preserves the true catholicity of the Church.* In early days the word "catholic" had a geographical and a universal meaning, as well as a limiting doctrinal sense. The Catholic Church was the Church everywhere, the Church which transcended national and other barriers. Nowhere is this more pointedly illustrated than in the world-wide work of the Church. More and more the older Churches are learning their essential one-ness with the Church of God in Africa and Asia, and the preservation of this supra-national unity is perhaps one of the most important contributions of missionary work to the life and thought of the whole Church.

(4) *The unique values of Christianity are thrown into relief by contrast with non-Christian civilizations.* In Europe and the West there have been centuries of Christian experience, during which Christian ideals have permeated the life of nations in greater or less degree. This tends to a blurring of the distinctions between those within and those outside the Church, and the mark of baptism often means practically nothing to those who have received it. In mission areas this is not so—there is a sharp line of distinction marking off those who have taken the step of baptism and have thereby separated themselves from their previous religious grouping. Against a primitive or heathen background, the real nature of the Christian faith shines out with added lustre. The transformation of outcaste villages

in India through the effect of regular Christian worship is a fact of deep significance for the life of the Church at home.

Dr. Pickett, in his *Survey of the Mass Movements*, has given many examples of this transformation of outcaste life, of which the following is a typical description of a daily Christian service :

A bell was rung, and they came hurrying from the fields and villages. Ten or fifteen minutes later they began emerging from their houses and gathering at the church. Almost without exception they had washed and changed their clothes. The women had oiled and combed their hair in a simple but beautiful style, and a large proportion wore a flower in the hair. Men, women, and children approached the church quietly, but with apparent joy and eagerness. Entering, they each knelt for private prayer, then sat on the mat covering the floor, in rows, the men and boys on one side and the women and girls on the other. They sang heartily, joined in the responses of the liturgy, and seemed almost with one accord to be absorbed in the worship of God. It was hard to realize that these picturesquely clad, clean, and neat-looking orderly worshippers could have developed in forty years from a group of dirty and disreputable outcasts.

That which transforms, cleanses, and uplifts in Dornakal could have a similar effect in the West if we were as open to the breath of the Spirit as are these younger and more child-like Churches.

(5) *The missionary enterprise preserves the heroic and ascetic elements in Christianity.* We must be careful here—we must not assume that the bearing of the Cross can be done vicariously by one group of Christians for another. All are called to tread the upward path which may lead over a hill of Calvary. Again, the life of the missionary to-day is often much less perilous and often more congenial than it has been in pioneer days, but in spite of these two caveats the fact remains that missionary work entails departure from home environments, separation from many interests and activities, and oftentimes life in an unpleasant or enervating climate. Nor is the sacrifice confined to those who actually go abroad. Missionary work provides a

positive purpose for self-denial in giving for the work. From these two points of view, therefore, the missionary enterprise gives expression to an essential element within the ethos of Christian thought.

The Bishop of Durham, in his Gifford Lectures on "Christian Morality," page 245, says :

Nor is it only in the scenes of their labour (i.e. of the missionaries) that their beneficent influence is to be traced. Here at home, where life tends to sink to lower levels of self-absorbing secularism, we feel their presence. Missions are, in spite of many faults, a standing protest against self-indulgence, cynicism, and vanity. Take away foreign missions from the recent history of Britain, and you would have robbed that history of its purest glory. No one can have any knowledge of religious society in this country without knowing how noble, unselfish, and courageous is the enthusiasm which carries to the end of the earth young men and women to whom life in Britain is rich in promise. They go forth under no illusions, for the records of their predecessors are before them, and those records are eloquent of privation and death. They consecrate with their graves the desperate wastes and pestilential swamps of Africa, the bleak solitudes of Polynesia, the ice-bound plains where the Esquimaux wander, the plague-haunted purlieus of Oriental cities. Those graves perish quickly, the rank vegetation of the tropics, or the all-obliterating snow shrouds them from sight ; but the tradition of heroism does not perish. It flows ever through the nation, swollen by a thousand contributions of personal service, a stream of holy and gracious influences, fertilizing character and beautifying life.

(6) *Missions have proved a stimulus to home evangelism and religious education.* It is impossible to have much to do with foreign missions, even as a home supporter, without being continually reminded of the duty of Christian witness which rests upon all, whatever be their race or nationality. Missionary study, on the other hand, has led the way in more than one branch of religious education. Summer Schools, Schools of Religion, and Schools of Prayer have historically found their origin in missionary circles—surely a clear indication that in this work there is a breath of the life-giving Spirit not always found in other sides of Christian activity.

(7) *Avenues of interesting service are opened up.* It may be a grave confession to make, but one reason why people give up Church attendance is because of the boredom or ennui which sometimes settles down upon congregations when they are well established. Human nature being what it is, it calls out for something interesting to do and to work for. It would be difficult to estimate how many have found such an avenue of interesting service through the home side of missionary work. This applies both to study, work done with the hands, organization of meetings, the distribution of literature, and many other sides of home activity. The Sunday School class which maintains a bed in a mission hospital, or supports an African teacher, derives a reflex benefit from the interest and stimulus of such an activity.

(8) *Overseas work preserves the relationship between Church and community.* For various reasons a chasm has developed between the organized life of the Christian Church and the life of the State in modern European and American civilizations. Tasks which the Church once did are now discharged, and probably better discharged, by the civil authority. This may be a necessary development, but it obscures one side of the Church's work, which is to hallow and uplift the life of the whole community in such matters as health, education, and the use of leisure. An experiment in Christian education, like that now proceeding throughout tropical Africa, keeps before the Church's eyes the vision of a community where there is no separation between worship and work, education and evangelism.

(9) *The younger Churches afford freer scope for new movements of the Spirit.* The older Churches have developed considerable inertia through the long centuries of their life. They have become institutions, oftentimes beautiful and venerable institutions, but sometimes hide-bound by tradition, and lacking the flexibility and elasticity which should characterize all living organizations. Where can this flexibility be found except in the younger Churches?

Thus South India may point the way to union, and allow experiments impossible at present in the more rigid life of the older Churches.

(10) *Missions are a focus for, and a training in, prayer, giving and service.* In this matter the situation of Churches and their missionary societies varies greatly, but every great denomination in England has those in every town and parish who care, and often care deeply, for the work of some society, perhaps for some special area of its work, or some mission station abroad. This definite loyalty draws out service, kindles the flame of sacrifice, assists in preserving devotion, and this provides or illustrates one more health-giving effect of the wide outlook which comes from the missionary enterprise.

It would, of course, be vain for the Church at home to embark on a more vigorous missionary policy because it hoped in that way to revive its own life. The call must be an objective one, and none other than the call of the Church's Living Head. Yet when objections are raised, when terrible pictures are drawn of the needs of the Church at home, it is well to be reminded that the missionary-hearted Church is open to life-giving influences and impulses in a way that the self-centred and locally limited unit can never be. Congregations which have learned the joy of giving and the duty of missionary witness will be the first to assist in necessary church-building schemes at home. The field of missionary enterprise is both a training ground and a stadium where the level of Christian fitness can be both tested and advanced.

WHAT WAS REVEALED TO ST. PAUL IN HIS CONVERSION?

By J. M. C. CRUM *

ST. PAUL'S conversion was a conversion to a religion which was essentially a missionary religion. It was part of the pull and tug at his heart which drew him across from his old into his new belief, that the new faith was a faith which could, and indeed which must, be shared with "the Gentiles." Any analysis of this "conversion" of St. Paul must obviously begin at his own account of it in the "Galatians" epistle. *Acts* ix, x, xxii, xxvi, are not of the same quality of evidence. Let me give references: *Galatians* i, 15-16; ii, 20-iii, 1; iii, 27-29; especially *Galatians* i, 15: St. Paul "from the womb" . . . to preach the Son "among the Gentiles." And let me add *Jeremiah* i, 5: "from the womb . . . a prophet against the Gentiles"; and *Isaiah* xlix, 1, 6: "from the womb" . . . "a light to lighten the Gentiles."

Is it possible to think of St. Paul's vision as a vision of the Lord alone: to think of it otherwise than as a vision of the Lord urging St. Paul to go out into the world to tell this Gospel to foreigners; to all men because of their being men? Can the revelation be, for a moment, imagined to have had less than these two complementary and mutually necessary aspects? May not one take that Galatian verse (i, 16) as it stands, "He revealed His Son in me, that I might preach Him among the Gentiles," and say that it was a moment in which St. Paul saw truth, both about God and about man? God is the Father of our Lord Jesus Christ, and Jesus is the Lord of all mankind.

It is a critical question. Is there any religion which is not defective if it is not missionary? Can we know

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what Christianity is until we know also what human men, Jew and Greek, bond and free, male and female, really are? Here we are gazing at the source of the great river of our Christianity. If you analyze it there, is it not essentially both a new view of what Christ is, and also a new view of what all men, that is, of what "Gentiles," are?

If that is so, then it is natural to ascribe and trace back to St. Paul (in spite of his own conviction that the tradition which he hands on is precisely the tradition which he received)—it is natural to trace to St. Paul a discovery of something in the tradition more than was realized by those who handed it on to him.

That duel of wills between Peter and Paul at Antioch arose out of Peter's hesitation as to his behaviour among Gentiles. But it arose also out of Paul's seeing, as Peter did not yet see, what and who Jesus the Messiah is. Peter came from a church and society and brotherhood who accepted, as our Lord's order, the limitation given in *Matthew* x, 6 and 23. It is, in part, due to St. Paul's influence that St. Matthew's Gospel, as we read it now, includes also that other verse, xxviii, 19: "Go ye therefore and make disciples of all the Gentiles, baptizing them into the name of the Father, of the Son, and of the Holy Ghost." It has been customary to isolate those words and to regard them as a kind of military word of command, demanding an unquestioning obedience. In my view of them, they are rather the expression of a conviction which was, before long, discovered to be indissociable from any Christianity that is Christian. What they say, in Christ's name, was implied from the beginning in the very life of the Christian Church.

The two truths, or say the two aspects of the one Truth, are revealed together. St. Paul (I'll say) has a message, not from the Messiah or the Son of Man, but from the Son of God. "It pleased God *to reveal His Son* in me," and "I live in faith . . . in *the Son of God* who loved me and gave Himself . . ." Words have to be strained here until they break, but I'll dare to say that the Son of God

was "more divine" to the Church's consciousness by reason of this revelation to St. Paul. It became natural that, whereas *Mark* viii, 29, has for St. Peter's answer, "Thou art the Messiah," *Matthew* xvi, 15, written a generation later, should change the words and say, "Thou art the Christ, the Son of the living God."

St. Paul, and the Church, would only by degrees discover what was the content of the revelation. And that incident at Antioch must have caused him to think intensely and to see vividly. The result is the letter to the Galatians and such sentences as we have referred to above.

It is all one process. The two aspects, I say, become clearer together: the meaning of Jesus being "the Son of God" and the claim of God on all men, "Gentiles," too. It follows from Jesus being what He is, that He must be preached to the Gentiles, and that there can, in Him, be neither Jew nor Greek. If I have made my suggestion suggestive at all, I may go on to imagine how St. Paul was led on, up to that moment of decision.

One thinks of a child in Tarsus, a little Jew boy, so constantly seeing other boys, Asiatics, Greeks, Romans, Syrians, boys in the street or square, or playing in the harbour, learning the use of oars and the rest, boys going to schools or swimming or fishing, and always, from the beginning, Jew parents would bring him up to know the chasm between himself and them. We know his passionate affectionate nature. It is one of the wonders of human history, how you can still feel the beating of that heart. He was—in one way of speaking of him—not his own way—the same person before, and after, his conversion. One may say, he could not have been the kind of apostle he was, unless (if he was to be a Jew) he had been the kind of Pharisee he was. But to be the kind of Pharisee he became, must have been to be constantly repressing instincts of sympathetic insight into what those Gentiles were and thought and felt and needed. As he threw himself more and more completely into his Pharisaism, he must still have been repressing, more than he knew:

still contradicting his human sense of kinship with those "unclean" neighbours. And his Judaism became, more and more, one which could not possibly be thought of as ever really admitting them on equal terms. It could not, without insulting them, offer itself to them at all. So that Christ, when He is revealed to St. Paul, liberates him with a great rush of freedom : of twofold freedom. He sets him free from the self-consciousness of his introspective religion of self-justification. In the light which he saw there he died to law through the law, and was free, and lived. And at the same time he was free, now, as regards man, as well as in God's sight. He is a man, now, among men who are all, in God's sight, equal. Their Greek "Pater" can be said as freely as his Aramaic "Abba." The Fatherhood of God and the Brotherhood of Man dawned together upon his amazed heart. Two words are new words to him : the word "divine" and the word "human."

My thesis is that these discoveries are not dissociable, and in St. Paul's experience his thoughts about God and about the Christ were never dissociated from his thoughts about men : his human sense of what man is to man. God, the Son of God, was—I'll say it again, using impossible language—"more divine" to him because what he saw, at last, meant that God was not God of the Jews only : "is He not God of the Gentiles also?" (*Romans* iii, 29). "Yes, of Gentiles also : if so be that God is one." That persuaded him to believe in Jesus. And Jesus persuaded him to believe that. The trumpets have sounded at Jericho, and all the walls together have fallen down flat, and all the people came up into the city, every man straight before him.

It has seemed worth while to labour this point, because of its bearing on missionary thought. One cannot think truly if one dissociates these converse aspects of the revelation. The command to be evangelical is the command of God *because it is* the human call of men. And the call of man has in it that which is divine, infinite, spiritual, because it is God making Himself known to men.

REVIEWS

CHINA THROUGH A COLLEGE WINDOW. By WILLIAM G. SEWELL. 183 pp. 2s. 6d.

CHINA FACES THE STORM. By RONALD REES. 156 pp. 2s. (Both Edinburgh House Press.)

The former of these two books, both of them written with a sympathy and understanding which enables us to "walk in Chinese shoes," is a fascinating description of a Christian college in Western China. One of the chapters is entitled "The Soul of China"—which might well have been the title of the whole book. For the book does help us to gain a real insight into the Chinese soul; we are able to see China from the inside, not only the student world, but the world outside the college. The bewildering character of the transition through which China is passing, and its effect especially upon the minds of the young, is set before us in a series of pictures, faithfully drawn, and with a literary felicity which puts the book altogether in a class by itself. The author states in his preface that his sole design "is to portray life as it is lived to-day among Chinese students in a city removed from the extremes of coastal influences." No one who wishes to understand modern China can afford to miss this unusual picture of Chinese life.

In *China Faces the Storm*, the picture is painted on a larger canvas. A vivid description is given of the recent amazing development of the country, its vastly improved communications, its literary revolution, its economic progress, and, perhaps most significant of all, its rapidly growing unity—which no doubt the present war is doing much to accelerate. "We are no longer," says Dr. Hu Shih, "an old nation. We are a changing and rejuvenated nation." A chapter on Chinese leaders gives a series of interesting biographical sketches of most of the nation's well-known public men and women. It is deeply significant that many of them are either Christians, or have come under Christian influence. And Mr. Rees shows how much the profound social changes owe to the initiative of Christian people. The book is full of valuable information about China, and particularly about the progress of Christianity in that country. Each of these volumes deserves a wide public.

G. F. SAYWELL.

ON THE BOMBAY COAST AND DECCAN. By W. ASHLEY BROWN. S.P.C.K. 280 pp. 8s. 6d. net.

As the author explains in his preface, "the occasion of this book is the approaching centenary of the Diocese of Bombay." The sub-title, *The Origin and History of the Bombay Diocese. A Record of Three Hundred Years' Work for Christ in Western India*, is a comprehensive description of its contents.

By a happy inspiration the Archdeacon of Bombay has named his book to catch the eye of all who have served in that part of the world, or who have passed through the Gateway of India to take up their duties in a wonderful land which grips the heart so strangely. The author has caught this romantic atmosphere from the first page. By a stroke of genius and a conscientious study of all available documents, including the latest investigations from the buried city of Taxila, he makes St. Thomas the Apostle of India more than a tradition. From this moment one cannot bear to put the book down. Pen pictures of Christian activity, with historical India as a background, glow with life. But the author is too honest to overlook defective patches. Thus, while acknowledging the saintliness and the marvellous work and influence of St. Francis Xavier, he adds, "But he was not perfect, for he asked that the Inquisition might be sent to India." . . . "Their lack of toleration and acts of cruelty deprived Portuguese rule of the most powerful of all bulwarks, the consent and co-operation of the governed."

And now the Elizabethan spirit sent the first East India Company on their adventures. "Here at Surat began, in 1608, as a factory or trading post, Britain's Indian Empire. And here in India was first celebrated the Divine Liturgy of the Church of England in the stately cadences of the Book of Common Prayer. It is now celebrated in all the great vernaculars of the Indian sub-continent."

R. S. WORMALD.

THE LIFE AND LETTERS OF BISHOP WILLIAM WHITE.

Edited by WALTER HERBERT STOWE. Morehouse Publishing Co. (New York and Milwaukee), 1937. Illustrated. 306 pp. (including Bibliography and Index). \$2.50.

This volume is the ninth publication of the (American) Church Historical Society, of which the editor is president. It contains four articles which appeared in the "Bishop White" number (March, 1937) of the Historical Magazine of the (American) Episcopal Church. In addition, it includes a chapter on Bishop White's episcopate, full accounts of the services held at Philadelphia and New York on February 4th, 1937, in commemoration of the 150th anniversary of Bishop White's consecration, biographical sketches of Archbishop Moore and the English bishops who assisted at his consecration,

a selection of Bishop White's letters from 1770 to 1832, and an impressive bibliography compiled by the Rev. E. Clowes Chorley, D.D., L.H.D., historiographer of the American Church. Three of the articles already mentioned comprise a full account of Bishop White's life story, while the fourth gives a study of the environment of the period, Bishop White as a student, and a comprehensive survey of his activities as a leader in education and as an exponent of theology. The history of Bishop White's episcopate is of especial interest as tracing the building up of the organization of the Church which owed so much to White's broad-minded tolerance and benevolent wisdom. A striking instance of these qualities is shown in his bringing about a reconciliation between Bishops Seabury and Provoost, after the latter's ill-advised efforts to preclude any recognition of Seabury's Scottish consecration.

It is impossible to give more than the barest outline of the contents of this absorbing volume, which portrays the life and work of a most eminent and lovable personality, and which supplies an exhaustive account of the most important period in the history of the American Church. The book should fulfil a long-felt want to all who are interested in the story of its subject and the Church, and Mr. Stowe is to be congratulated on the choice of his collaborators who have assisted him to produce a work of such enduring interest and value.

JOHN W. LYDEKKER.

LEAVES FROM THE TREES. By the Author of *The Wood*.
W. Heffer & Sons. 93 pp. 2s. 6d.

These "Leaves" are by the author of *The Wood*, a member of C.S.M.V. They are *Pensées*, a few in verse, and all poetic, growing out of the thought of Redemption. They are charming and suggestive, and though the writer describes herself as an "amateur theologian," the book references show serious scholarship. Sometimes she is apt to push etymology too far, as when she says "world without end" means "man in his unending existence." Possibly it ought to, but it does not. And, anyhow, it should be "worlds without end." Again, is the author justified in getting "the maximum of devotional delight" out of "theories that may hereafter have to be rejected"? No doubt, as she says, "the water-pots of Cana got broken some day." True, but that is not the same thing as saying that they were imaginary to start with. The writer's playfulness of fancy sometimes leads her to fancifulness; for instance, the fraction $\frac{1}{2}$ (on page 9) does not "cancel itself out." But no one will read Essay VI, on "The Sayings from the Cross," the Royal words of the Divine Accession, without realizing that her religion is founded on Fact.

G. C. R. D'ARCY.

OUTLINE HISTORY OF THE CHRISTIAN CHURCH. By DOROTHEA JANE STEPHEN, S.Th. S.P.C.K. 92 pp. In India, R1.

People in other countries as well as India should read this book, which is really important. We all, in these days, recognize how the Church everywhere is suffering through lack of roots in its own past; and all agree that its history must be taught to the simple as well as the learned. Bible-women, village teachers, primary leaders—all need as much as do missionaries and clergy to look at their daily tasks in the light of the long experience of the Church's past. But how can it be done without their becoming either lost in a jungle of detail, or else desolated by the dryness of a summary? This book shows how, and it is based on actual experience in India. It tells the whole story from the beginning until now in eighty-eight pages, so skilfully selecting the vital subjects that there is always space for a brief comment which shows the bearing on our life to-day, and even space for quotations at the end of each chapter from writers of the period with which the chapter has dealt. The chart in the pocket at the end is a masterpiece of clarity, especially in its use of a set of symbols which catch the eye. The whole Church would have been healthier to-day if we had all been taught its story in this arresting way.

G. E. PHILLIPS.

REVOLUTIONARY RELIGION: CHRISTIANITY, FASCISM AND COMMUNISM. By ROGER LLOYD. S.C.M. Press. 192 pp. 5s.

Readers of Canon Lloyd's *Christianity, History and Civilization* will welcome his new book on a kindred theme. The earlier work was a persuasive statement of the mutual need of civilization and Christianity for one another; in short, of a Christian humanism. This new work has a more urgent tone. It is more directly concerned with the tragic possibilities of the present "revolutionary situation." We are witnessing the uprising of a new religion. Totalitarianism in either its Communist or its Fascist form is a real religion, appealing successfully to man's capacity for faith and his need for an object of worship. But it is definitely a religion of anti-Christ.

Much has been written lately on these lines, but one does not remember to have seen elsewhere such a careful analysis of the differences and the more profound resemblances between Communism and Fascism. Canon Lloyd draws attention to the importance of the work of Othman Spann as the philosopher of

Fascism, and shows that it is, if possible, even less compatible with the Christian doctrine of God and man than Marxism.

The earlier chapters are the best part of the book. The last, on "A More Excellent Way," shows signs of having been more hurriedly written. At any rate, the argument is less clearly stated. The author has proved that Christianity rules out several existing theories of society. The Church must be careful not to commit itself to an alliance with either the Right or the Left. One would have expected after this some indication of the sort of polity which would be consistent with Christian principles, which Christians could be urged to work for as Christians. But apparently the only positive contribution which the Church can make to a better social order lies in missionary work and evangelization. A remark of Dr. Relton is quoted with approval—that there is no room for a Christian sociology or political programme. This rather disappointing conclusion seems to ignore the very considerable work that has been done by theologians in adumbrating not perhaps a political programme but the main lines of social, including international, organization. For example, though there may be no specifically Christian theory of the constitution of the State, is there not something approaching a theory of its nature and function implicit in the Christian doctrine of God and man, and indeed in Canon Lloyd's own rejection of Communism and Fascism on theological grounds? The reason for his negative attitude towards a Christian sociology seems to be found in his belief that "Christianity is, at bottom, an emotional appeal concentrated in the Cross . . . in the end Christianity is an appeal to a man's heart and *not to his head*" (*italics ours*): a statement that one can only regard as dangerously exaggerated.

G. G. S. GILLETT.

PRAYER AND PURPOSE. By H. A. JONES. S.P.G. & S.P.C.K.
71 pp. 1s.

The S.P.G. Lenten book for 1938 has been written by the new Provost of Leicester, and comes to us under the title *Prayer and Purpose*. The various aspects of the prayer-life are examined—penitence, intercession, meditation and adoration; but the effort is made to relate them closely to the active purpose of God. Herein lies the main emphasis of the book: that prayer is no passive contemplation of the attributes of an almost static Divine Being, but a vital participation in the purposive activity of the living God. In various ways the author seeks to bring this out, and thus discovers a fresh approach to familiar subjects.

F. W. DILLISTONE

THE ROMANTIC ISLES. By JOHN LEVO. S.P.G. 88 pp. 1s.

Fr. Levo's latest book comes at a most opportune time, when the recent disturbances in various parts of the West Indies have attracted more attention to that part of the Empire than is usually given. It should be read straight through for its absorbing interest, and then re-read slowly and pondered over. It would be an excellent gift to all the members of the Cabinet, and to the responsible statesmen of our many West Indian Governments. Conditions vary in the different islands, and the virus of "colour prejudice" seems to have eaten deeply into a considerable section of the population, more especially, as our author notes, since the Abyssinian war. The Church has led the way by its federation into the Province of the West Indies; to many it would seem as if there could be no real solution of the problems of these islands, until the West Indies become federated. It is, however, as a real contribution to the needs of our people that we welcome *The Romantic Isles*; we hope it will be very widely read both at home and in the West Indies.

A. H. BARLEE.

DEVOTEES OF CHRIST. By D. S. BATLEY. C.E.Z.M.S. 147 pp. 2s.

AN AUSTIN TWELVE ON THE FRONTIER. By E. GERTRUDE STUART, M.D.(Lond.) C.E.Z.M.S. 48 pp. 6d.

The author of *Devotees of Christ* has succeeded in giving, in the short compass of one hundred and twenty pages, pen portraits of fourteen Christian Indian women who have done outstanding service for God and their fellow men and women, often in very difficult circumstances. The stories are inspiring, and ought to stimulate further reading about the enfranchisement and education of the women of the East. The last section of the book tells of the rank and file of Christian Indian women working as doctors, nurses, teachers and evangelists. The book has a foreword by Lord Halifax.

An Austin Twelve on the Frontier is the autobiography of a hard-worked mission car, and is called in the foreword an "unpretentious record of medical work for women in and around Quetta." It gives a vivid description of the adventures, difficulties and encouragements of missionary doctors and nurses. It also gives a glimpse into the terrible devastation caused by the Quetta earthquake of 1935, the consequent disintegration of the medical work, and its subsequent reorganization. On the last page there are practical suggestions of ways in which help may be given.

Both books are well illustrated.

M. PEROWNE.

A CRITICAL STUDY OF PRIMITIVE LITURGIES. By
K. N. DANIEL. Kottayam : C.M.S. Press. 213 pp.

This is a useful piece of preliminary investigation into the historical evolution of the Jacobite Liturgy of St. James, undertaken by a member of the Malabar Church, and might have been better described as a critical study of the present-day Jacobite liturgies. The first work in such an investigation lies, of course, in the field of textual criticism ; this is the necessary preparation for forming a judgment on the merits or otherwise of contemporary liturgical practice. Much of this necessary spadework is ably done in this book, but a good deal more remains to be said about the early liturgies, and the recent work on Hippolytus needs to be taken into consideration. The arrangement of the evidence under such divisions as "Invocation of Saints," "Mediatorial Priesthood," "The Sacrifice of the Mass," leads one to suspect that the author has an axe to grind, and the result of the enquiry along these lines is the conclusion that the alterations made in the Middle Ages were in the direction of ascribing more and more importance to the sacramental elements "at the expense of personal Christian life." This is a very important and serious judgment ; it was this kind of judgment which moved some of the Reformers in the sixteenth century. It means, indeed, that this study is a demand for reform. This being so, it is to be hoped that the study will be carried much farther, and that it will be followed by a historical study of Eucharistic Faith and Life, with special reference to the Malabar Church, in order that advantage may be taken of the greater knowledge and understanding of primitive liturgical life which obtains now as compared with the sixteenth century. Then it will be possible to indicate the lines along which liturgical reform might move, so that the fully sacramental life of the primitive tradition which secured the fully personal Christian life may be recovered.

J. A. RAMSBOTHAM.

RELIGION IN CENTRAL AMERICA. By KENNETH G. GRUB.
World Dominion Survey Series. World Dominion Press. 147
pp. 5s.

This is a sumptuous, painstaking, readable volume, though with a misleading title. The religion of Central America is ninety-six per cent. Roman Catholic. Of the rest, two per cent. of immigrants retain their old allegiance to Anglicanism or Nonconformity ; but it is almost exclusively with the remaining two per cent., namely, those attached to various proselytizing North American "Evangelist" missions (Assemblies of God, Seventh Day Adventists, Brethren, Church of the Nazarene, and so on) that this book is concerned.

The author writes without animus, but his viewpoint is obvious from such statements as : " Resulting from evangelist efforts there are now 4,130 communicants and a Christian community of 7,260 in Salvador "—this of a country where there are over one and a half million exceptionally devout Catholics ! The work of the Anglican Church (diocese of British Honduras) is virtually ignored. As a survey of religion, in short, the book is hopelessly inadequate ; as a report on devoted labours and extraordinary success of *Evangelistas*, it is first rate, though even here is given no indication of the actual teaching they impart. To Catholic-minded Christians, both Anglican and Roman, the book should cause much searching of heart.

S. L. CAIGER

THE OFFICIAL YEAR BOOK OF THE CHURCH OF ENGLAND.

Press and Publications Board of the Church Assembly. 869 pp.
3s. 6d.

This annual publication, which has built up a claim to be almost a necessity to everyone associated with Church work, has this year surpassed itself in the amount of information which it offers. Figures of baptisms and confirmations, financial statistics of income and of expenditure on Church extension at home and abroad—all these, and many others, are at hand in reliable detail for such as desire to take stock of the Church's position. This 1938 edition is an Empire Number, and contains special articles, by highly competent writers, on the ever-changing problems of the life and work of the Anglican Communion in the British Empire, and on the religious side of responsible Imperialism. The total of the information stored in this " Blue Book of the Church " is astonishing, and a clear index makes it readily accessible in all its varied forms.

CHURCH-PLANTING IN MADAGASCAR. By W. KENDALL GALE.
Livingstone Press. 88 pp. 1s.

S. J. W. CLARK. By RONALD ALLEN. World Dominion Press.
170 pp. 1s.

Kendall Gale was a gallant pioneer of the Gospel who by courage and the gramophone and a burning love of souls won groups of primitive tribesmen to Christ. Vividly he describes his adventures and his methods, and greatly we love him as we read about them. S. J. W. Clark was a business man who devoted his life and powers to the study of missionary work in many lands and came to certain conclusions as to the right method of planning and developing it.

Both men believed in " self-support, self-government and self-propagation," but the memory of their personalities is likely to outlive the system of which they were such doughty advocates.

FROM THE MAGAZINES

THE MOSLEM WORLD (January, 1938). One article tells the "Story of the Ka'ba," another gives a sketch of Mullah Sa'eed, the Beloved Physician of Teheran, and there is a short account of Moslems in London; all very interesting. The new co-editor contributes an interpretation of Islam as a totalitarian religion regulating the whole of life and intolerant of nonconformity. He points out that Islam is historically wider than Mohammedanism and there were Muslims before Mahomet. This note of inclusiveness is repeated in Dr. Jurji's article on the "Conciliatory tone of Ibn Arabi," the twelfth century mystic of the Sufi movement.

LE BULLETIN DES MISSIONS (1937, III^{ME}) has a sympathetic article on the movements which found expression in the Oxford and Edinburgh conferences. The writer notes the grief expressed at the divisions of the "Churches," and the real Christian fellowship which pervaded the gatherings, and he even speaks of non-Catholic Christians who belong to the Church invisible; but he meets the gesture of invitation to the Roman Church with the old *non possumus*, though without its truculence, and he significantly says, in effect: Oxford may talk about the "Churches" doing penance for their unfaithfulness; Rome only knows one Church, and she is the Body of Christ, capable indeed of suffering from human sin, but not, as a Church, in need of repentance. Here we have the real meaning of the inverted commas round the "Churches." A truer Catholicism is shown in a study of "Europeanism and Race Inequality," by R. P. Albert Perbal, who says that the claim for the superiority of the white races is pure paganism, that European domination is by no means secure, and that the Church is above all nationalisms and racialisms, and in her sight all races are equal.

WORLD DOMINION (January, 1938) opens with an article by Dr. Arseniev on the failure of religious persecution in Russia. He draws much of his very striking evidence from the charges of Bolshevik informers. Mr. Abramson gives a dispassionate account of the partition scheme for Palestine, where the writer has been a district commissioner; but impartiality cannot be claimed for a short explanation of the attitude of the Spanish Government to religion, by a Madrid Evangelical. There are vivid pictures of evangelism among Jews in Morocco, among lepers in the Dutch Indies, and among primitive animists in Eastern Siam. The Rev. T. S. Soltan, for twenty-three years a Presbyterian minister in the American mission in Korea, tells of the fervent and self-supporting Christianity of that Church.

THE INTERNATIONAL REVIEW OF MISSIONS. Among the contents of the April number is an article by Miss Bowden-Smith on Russian Emigrés which, together with that on the same subject from the same pen in our present issue, will bring the whole question before the proverbial "thinking man and woman." William writes on "The Madras Meeting and the Œcumenical Movement." The missionary situation in Turkey is dealt with by H. H. Riggs. Other items in a magazine of widely spread interest are "State Shinto and Religion," by Dr. D. C. Holtom, and a review article, "The Christian Approach to Indian Religion," by Dr. W. S. Urquhart.

EN TERRE D'ISLAM (October-December, 1937) opens with a eulogy of the great oriental scholar, Henri Lammens, S.J., whose researches into Islamic origins and history extended over a period of forty years. To this work he brought immense erudition and modern critical methods, and his encyclopædic knowledge overflowed into the adjacent fields of Syria and the Lebanon, where his life was spent. He bore his long illness—he was paralysed for seven years—with a greatness of soul which matched his splendid brain. M. Gonthier continues his account of the Druse religion, in especial its moral code and its worship. There is not much to say about the latter except that parts of it are a closely guarded secret. As to the former, it is to be noted, first, that things done in secret are blameless, and secondly, that the Druse has no moral obligations to the rest of the world. Good Druses, when they die, go to China, but, as M. Gonthier pointed out in his previous article, the number of the elect is always constant, and there is no admittance except by being born a Druse. We others must make the best of it!

CONTRIBUTORS

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EDITORIAL NOTES

"THE INCREASE OF THE BODY"

THE aims and work of the younger churches are well illustrated in the articles which appear in the following pages. The well-worn aims of self-support, self-organization and self-propagation have been of service in encouraging growing churches to throw off foreign tutelage, but they have become the slogans of those who believe in forming groups of Christians on the independent model as rapidly as possible and hoping for growth, and are seen more and more to be inadequate to the realities of church-building of a more solid kind. The ideal of independence is giving place to that of interdependence, and the aims of self-support, self-organization and self-propagation "seem to translate themselves into terms of money, numbers and efficiency." Deeper aims in self-expression are needed if the Church of God is to have that symphonic character which Dr. Zernov claims to be the mark of true Catholicity.

Mr. Herklots tells how a young church is grappling with the problem of vast distances, racial diversity and crippling poverty. The account of the mission in the Church of Uganda is a stirring example of what the younger churches are doing in evangelistic witness. And the descriptions of progress in work among lepers and in rural reconstruction show how the Christian faith is guiding social expression in many fields.

THEOLOGY AND MISSIONS

We are slowly recognizing the extent to which missionary work is hindered by theological confusion. This is of two kinds ; there is the confusion caused by two sets of

people who hold strong views which are violently at variance ; and there is the confusion caused by those who think that theology does not matter, and that as long as they go forth to the uttermost parts of the earth with a Christian personality all will be well. The fear that the bad old *odium theologicum* would upset missionary co-operation has kept theology out of our missionary thinking, and the results are only too apparent.

It is this that makes Dr. Kraemer's new book, of which a review appears in this number, so timely in view of the forthcoming meeting of the International Missionary Council at Tambaram. We may agree with Dr. Kraemer or not, but we shall be bound to recognize that the Church's mission in the non-Christian world is here examined by one who has not only learning and experience but obedience to the Truth and a theological standpoint which commands respect. There are certain books which gather up and clarify the experience of a generation, and this is one of them.

If it is thoroughly digested we ought to go about our missionary work with minds set free from many fruitless discussions and perplexities, and more intent upon our witness to the Divine Revelation.

THE BIBLE IN THE MISSION FIELD

In order to follow up the remarks made in these Notes in the April number on the Bible in relation to the mission of the Church, we print this time a striking plea by an anonymous Roman Catholic writer for the greater use of the Bible in the work of evangelization. The tone of the article is fair and courteous and sympathetic towards the open Bible. The writer would evidently like to be thankful for the witness of Protestantism. At the same time we have much to learn from his standpoint, especially in relation to the need of guidance to the faithful in their Bible reading.

PROGRESS IN THE TREATMENT OF LEPERS

By E. MUIR *

ALTHOUGH leprosy is one of the most ancient diseases described in history, it is only in recent years that we have acquired anything like a clear conception of what it really is, and what is its cause. Formerly it was confused with syphilis and with many other loathsome and disfiguring diseases. Science gradually provided more efficient remedies for these other diseases, but leprosy remained intractable, unyielding to treatment.

In the nineteenth century, until after the discovery by Hansen in 1872 of the causal bacillus, leprosy was supposed by leading authorities to be hereditary. This theory was strengthened by the observation that leprosy lingered on in families from generation to generation. The establishment of the fact that leprosy is not hereditary, but due to infection after birth with a definite organism, was a most important discovery. As other germ diseases yielded to treatment with drugs or vaccines, so hope began to be entertained that leprosy might likewise yield. Chaulmoogra oil extracted from the seeds of certain trees grown in India, Siam and other eastern countries, had for long been used in the treatment of leprosy. It had been given by mouth and by inunction with apparently some degree of benefit. In the early years of this century, however, various preparations of this oil were given by a new method in Egypt, the Philippines, India and Hawaii. This new method consisted of injection of these preparations into the tissues of the body. Very much improved results by using

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this form of treatment were reported from many countries. As with all new treatments, the results were no doubt at first exaggerated, and false hopes were raised that a specific remedy had at last been found. These first high hopes were not fully justified ; but one thing was made clear, that leprosy is not an incurable disease and that if it is taken early and treated efficiently and persistently, a large proportion of patients will recover.

Two further facts of importance have gradually come to be recognized during the last fifteen or twenty years. The first of these is that, in addition to those suffering from the more serious forms of leprosy, there are many more in whom the disease is comparatively slight. In these all signs may disappear spontaneously without treatment, or the disease may linger on for years without advancing or causing serious trouble to the patient. The second is that by far the most important factor in the treatment of leprosy is the improvement of the general health of the patient. We shall consider these two important discoveries separately and their bearing on one another.

THE CAUSE OF LEPROSY

Leprosy is caused by two things : (a) the growth of the bacillus in the body and especially in the skin and the nerves ; and (b) the effort on the part of the tissues of the body to destroy the bacillus. In their effort to destroy the invading organism the cells of the body multiply enormously inside the skin and nerves, causing swellings or nodules in the former, and pressing on and blocking or destroying the nerve fibres in the latter. The human body may be compared to the soil in which the leprosy germ is sown by contact with an infectious leper. According to the greater or less fertility of the soil the germ will grow, forming a luxuriant or poor crop, or dying out altogether. As a rule the germ will not grow in the thoroughly healthy adult. If at the time of infection,

or while the germs still lodge in the body, there is any temporary lowering of the health, due to whatever cause, then the germs may begin to grow and form a mild type of leprosy sufficiently evident to be recognized by the physician. If the health of the patient recovers in time then the signs of leprosy may disappear spontaneously ; the disease has aborted. If, however, the indisposition persists and the bacillus has an opportunity of multiplying considerably and establishing itself firmly in the body, then recovery may be difficult to bring about and can be accomplished, if at all, only after long years of treatment.

The discovery that leprosy exists in these slight forms was made as the result of following up advanced cases to their homes and examining those who had been in contact with them. Surveys carried out by experts revealed the fact that leprosy is many times more prevalent than was at first supposed. But this appalling fact is countered to a certain extent by the hopefulness of the effects of treatment in these milder cases.

In this connexion the analogy of tuberculosis should be mentioned. The leprosy bacillus is very similar in appearance to the tubercle germ, and there are many points of resemblance as well as of divergence between the two diseases. It is well known that many people are infected with tuberculosis in a mild form and may recover without ever having been aware of having had the disease, the only evidence being found on examination after death. There is good evidence that the same occurs in leprosy.

The other important finding referred to above is that the improvement of the general health of the patient is the factor of chief consequence in the treatment of leprosy. Leprosy itself interferes comparatively little with the patient's general physique. This is because the leprosy germ, unlike those of tuberculosis and most other infectious diseases, is almost entirely non-toxic, that is to say it does not give out poisons which would weaken the patient and confine him to bed. Patients in whom myriads of these germs can be found in any part of the skin may still be

capable of doing a hard day's work without exhaustion. What does weaken the leper is complicating diseases such as malaria and dysentery, which so often accompany and predispose to leprosy. No injections of drugs or other forms of special treatment are likely to be of any avail unless the patient can first be rendered strong and healthy. Thus mass treatment, without the considerate and careful study of each patient separately, is not likely to give good results, and may even be harmful. Also out-patient treatment of lepers who attend a dispensary once a week and then return to their unhealthy homes, and who are too poor to have adequate diet, cannot be expected to benefit the average leprous patient.

THE LEPER SETTLEMENT

Leprosy is found chiefly among backward races who live under insanitary conditions, who are weakened by other diseases, and whose diet is defective. Among such people the ideal form of treatment can only be secured by means of large, well-planned, well-staffed leper settlements. In these the despised and outcaste leper can recover his self-respect. He is no longer ostracized and looked down upon. This in itself is a far more important factor in the treatment than is realized. It takes a weight off his mind, and this helps to restore his physical condition. Then he is carefully examined and treated for the many complicating diseases from which he is found to be suffering. His diet is carefully regulated. He is given work to do according to his strength and ability, and thus his mind is distracted from brooding on his condition. Healthy exercise helps to strengthen his body, and social recreations and amusements are not wanting. The whole atmosphere of these settlements or colonies is one of hopefulness, cheerfulness and activity, and this atmosphere reacts upon the sickly, depressed and hopeless patient in a wonderful way. Very different are these institutions from the old leper asylums, which were only refuges for those without hope.

In a well-conducted leper settlement there are various forms of employment, such as agriculture, horticulture, industries, house-building, road-making. For the children there are schools, scouts and guides. The more intelligent and hopeful patients are taught to help with treatment, and are trained in the principles of prevention and public health. In all these activities the patient finds full employment according to his capacity. As his strength returns he is able to tolerate the special treatment with chaulmoogra and other remedies, which form a useful adjunct to what is the main form of treatment, viz. *occupational therapy*.

Nor is the spiritual side of his nature neglected. As may be imagined, the doctor, nurses and lay workers who can build up and cultivate such a leper settlement, are the true spiritual descendants of the Good Samaritan.

TREATMENT AND PREVENTION

It must be realized, however, that in many of the most leprous areas of Africa, India and other countries, treatment in leper settlements alone can never control leprosy. Take for instance India, with at least a million lepers, of which only one in one hundred and fifty can find room in an institution. In Nigeria, with its 200,000 lepers, only one in forty can be accommodated. What can be done to help these others? Out-patient treatment, though often unable to cure, can do much to ameliorate their condition. Moreover, it is possible in many places by means of treatment centres to win the confidence and co-operation of the leper, and with these two assets much can be done to teach him and his fellow villagers the simple rules of prevention. For leprosy is easy to prevent, though difficult to cure. Thus one of the mottoes of the anti-leprosy worker should be: "Treatment with a view to prevention."

In this preventive work the recovered leper, who has been trained during his sojourn in the settlement, may

take a large share. He can help the doctor or lay worker in making surveys, in giving treatment and training fellow villagers in preventive measures.

FALLACIES

There are certain fallacies and pitfalls in the treatment of leprosy into which the uninitiated are apt to fall. I have mentioned already that the signs of leprosy are caused not just by the multiplication of leprosy bacilli and their spread through the body, but by the reaction of the cells of the body in their attempt to destroy these bacilli. It is this reaction which causes the swellings and nodules in the skin and the pressure in the nerves. If the patient becomes suddenly weakened by some other intercurrent disease, like malaria, then the power of these cells to react and multiply becomes less, and thus we have the patient appearing better as far as his leprous signs are concerned ; his nodules flatten out and feeling returns to the numb limbs ; while all the time the bacilli are multiplying in the body unchecked. Excessive doses of drugs like chaulmoogra may act in the same way, and by depressing the health of the patient give a semblance of improvement which may deceive both patient and doctor. This phenomenon is at the root of some of the reports of wonder improvements, which have not been justified by later results. Many a leprosy cure has been advertized by an enthusiast who has been deceived by these false appearances.

So far I have dealt only with the direct treatment of leprosy itself in the effort to stem the infection. But there are many complications, the treatment of which is too technical to deal with here. Chief among these is *lepra fever*, when the nodules and patches and nerves swell up and ulcerate and the patient may become very ill and suffer great pain and distress. It is during this condition that the eyes are often impaired and even destroyed. It may require great skill and patience and

experience to relieve this condition. Then there are the sores of the hands and feet in nerve leprosy, and many other complications which may need careful and prolonged treatment.

THE CHILD PROBLEM

Another aspect of leprosy is that which concerns the child. In the first few years of life there is special susceptibility to the disease. The infant in its leprous mother's arms constitutes a most serious problem. Often the child, infected in its earliest years, may not show signs of the disease for some years, even till it reaches puberty, but then a serious form may appear which is difficult to control. If it were possible to separate all children from infection during the first ten years of life, leprosy might cease to be a serious problem within one or two generations. But that is where the chief difficulty arises. To separate children at birth and bring them up in safety is costly and needs much care and skill.

This paper has been written for the benefit of non-medical missionaries. The writer has sought to avoid technical terms and to put before his readers some of the general facts about the treatment of leprosy. Doctors are few and their hands are more than full with many kinds of work. How can non-medical missionaries help?

The educationalist working in countries where leprosy is a problem can do much. The writer lately prepared a small illustrated booklet, entitled "Leprosy Control," * thousands of copies of which are being distributed by the authorities in Africa, India, and the West Indies to teachers and others who can instruct their pupils in the simple facts about leprosy and how it may be prevented and controlled. Leprosy is a disease largely dependent for its persistence on the ignorance and superstition of backward races. There are many aspects which we do not

* Obtainable from B.E.L.R.A. 131, Baker Street, London, W.1.

yet understand and which call for further careful investigation. But the knowledge acquired in recent years has made clear certain lines along which advance must be made, and chief among these is an educational campaign.

THE PLACE OF MISSIONS

Christian missions headed by the Mission to Lepers have been in the forefront of the fight against leprosy. Governments, confronted with the leprosy problem, have recognized and acknowledged that work of this kind can be undertaken successfully only by those who, whatever their religious convictions, are prompted by the spirit of altruism and a desire to help the suffering. They have therefore contributed generously to the work done by missionaries and encouraged their efforts in every way.

The British Empire Leprosy Relief Association, working in conjunction with Toc H, has recently sent out many lay workers to help in the leper cause. These have been of great value in helping to organize leper settlements along the lines mentioned above, and fresh demands are constantly being made for more workers of this kind.

The leprosy problem is inextricably bound up with many other problems—social, economic and educational. But while it is true that the solution of the former must in some measure wait for the solution of the latter, yet it is equally true that in seeking to help the leper and control this terrible plague, we may help forward the social, economic and educational condition of backward races. Leprosy was once common in England, and it was for the control of leprosy that our first hospitals were founded, and our first public health laws were passed. Likewise, efforts to help the two million lepers in the British Empire may do much to ameliorate the condition of the backward races for the welfare of which we as a nation have accepted responsibility.

THE USE OF THE BIBLE IN THE MISSION FIELD*

RECENT years have witnessed a growing tendency, in all departments of religious thought, to return to Origins, and this trend has been nowhere more marked than in the sphere of theology and in the liturgical movement, influencing in the former case the theory and in the latter the practice of Christian life.

It seems that man, tired of moving in the sphere of his own notions and inferences, feels the need of renewing his contact with those divinely established truths which are too often veiled and overshadowed by our attempts at constructive thought. Christians of our generation, once they have become conscious of this need, become far more concerned with the life and thought of the early centuries of the Church than with what may be deduced from that life and thought. It is to this primitive *datum* that we are drawn, this Christian life as it welled up, spontaneously and under the influence of the Spirit, in the hearts of our fathers in the faith. It is hardly possible yet to estimate the good that may result from such a movement, but it will undoubtedly give to our Christian thinking a new authenticity and to our Christian living a new depth.

Our immediate interest is the way this tendency is showing itself in evangelization. Missionary magazines are discussing to-day the methods of the pioneers in the ancient Church, comparing them with our own, and coming to the conclusion that in order to be truly Catholic in the sense of being adaptable to the needs of all men, we must lay more stress on the essential elements of the

* The following article, written by an anonymous Roman Catholic author, is translated from the French by kind permission of the *Bulletin des Missions*.

Christian message—dogma, and in close connexion with it, Scripture and tradition. So inevitably there arises the question as to what part the Bible should play in the work of evangelization. Missionary opinion in the Catholic Church is at the present time hesitant, not to say divided, on this subject, though such divergence as there is is due not so much to disagreement on principle as to external causes, notably the fact that Protestant missions work in the same field as those occupied by the Catholic Church.

This is brought out very clearly in an article which appeared last year entitled, "The diffusion of the Bible in Protestant Missions." The author, Père Mazé, shows by numerous examples to what abuses the indiscriminate distribution of Bibles by Protestant missionaries among the primitive peoples of Central Africa can lead. He deplores the almost total misunderstanding of the Christian faith among some neophytes who have been furnished with a Bible without having been previously taught how to make profitable use of it. These neophytes will justify polygamy from the example of the patriarchs; they will resort to sorcery and the interpretation of dreams; under the delusion that they are inspired prophets they will stir up movements among their people which are a strange medley of nationalism and religion. Certainly no missionary would think of denying the possibilities of this kind, but they only partially represent the facts.

An article appearing under the title, "Studies," ought surely to have been more objective. Some reference at least might have been made to the well-intentioned zeal of Protestant missionaries, and the author, in his desire to call attention only to the vagaries and mischief to which certain methods may lead, gives the impression that it is the Bible itself which is to blame. Having undertaken the delicate task of giving us a sample of the abuses to which certain texts or passages of the Bible are open, he dwells insistently upon them, when a few indications of their character would have sufficed. He

gives us the impression that in order to overwhelm us with proofs he must implicate us in everything he has himself found shocking in the Bible.*

This is going too far. If readers love their Bible, as every Catholic should do, they will be pained to have the Bible treated in this way. If they ignore it, as is unhappily often the case, such treatment of the Bible is certainly not calculated to inspire love and respect for it.

With these reservations we must recognize that the problem raised by Père Mazé, i.e. what use should be made of the Bible in the evangelization of primitive peoples, is a real one and has not yet received enough practical attention. We must, therefore, attempt to analyze it.

On the one hand it is undoubtedly a mistake to put the whole Bible into the hands of neophytes who have hardly yet thrown off their heathenism and have to be left largely to their own resources. That is so obvious a truth that it need not detain us.

On the other hand, considering the immense attraction which Holy Scripture has for primitive peoples, and their astonishing flair for understanding it, we are bound to ask ourselves whether we have not here immense resources for evangelization which we too easily excuse ourselves for neglecting on the ground that Protestant experience has shown that they are liable to abuse.

But supposing that within the framework of the Catholic Church, with its hierarchy, its sacraments, and its constructive teaching, these abuses can be easily avoided, must we not say that our attitude is no longer excusable and that we are only maintaining it at the expense of departure from the most venerable traditions of the Church?

* The way in which the texts and passages are quoted aims at leaving us in no doubt whatsoever of their baleful influence. For example, Eccles. xxxiii. 28, is quoted on the subject of slavery and the following verses (29 to 31) are omitted. The author gives five texts, more or less truncated, from the same book, all intended to show the mischievous effect of Scripture on Protestant neophytes. His argument is all the more astonishing seeing that no Protestant neophyte has read these texts, nor could he in point of fact do so, as the Apocrypha is not included by Protestants in the Old Testament.

In order to answer this question we propose to examine in what ways the Catholic conception of the Bible differs from that of Protestants in order that we may see how to give to Scripture its proper place as a means of evangelization.

For Protestants,* Scripture is the "infallible rule," the "gift of God" *par excellence*. It is the only objective link between God and man, one might almost say the only Sacrament. That is why it is all-sufficing and defends itself from all errors of interpretation by being self-explanatory. One cannot say that it is a dead letter, for the reply comes that "the word of God is quick and powerful, and sharper than any two-edged sword." It is enough for each man to read it with faith and sincerity to be assured of the assistance of the Holy Ghost.

This fine theory so dear to the Reformers is palpably contrary to the facts, which indeed belie it in the mission field more than anywhere else. The neophyte of primitive race, heathen only yesterday, left to himself with his Bible, is incapable of finding there the elements of his moral and doctrinal education. He will instinctively turn to those passages which most naturally fit in with his primitive ideas, finding there a confirmation of and divine sanction for his own customs and beliefs. The idea of a progressive revelation has no meaning for him. From the fact that the whole Bible is alike the Word of God he concludes that it is not for him to look there for a hierarchy of values. He has no doubt been told that Jesus Christ is the Central Figure. He knows that without understanding it, and so he will quite naturally give to the types of the Old Testament the same value as to the realities of the New. The high spiritual level of the latter demands of him an effort which he does not willingly

* Believing Protestants are of course meant, called "conservatives" as distinguished from modernists and rationalists. The neophyte of primitive race is by nature "a believer," and it is as such that he approaches the Bible. Even so "biblical" a Protestant as M. le pasteur Charles Cadier says in his *Introduction to the Treasures of the Old Testament*, "We must recognize that the Bible represents a whole world. It is a library. It is consequently difficult to find and unravel from the tangled skein the thread of Revelation."

make,* and will not make at all if he is given any way of escape. "Every one that useth milk is unskilful in the word of righteousness : for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (*Heb.* v, 13-14). One might say of the whole Bible what St. Peter says of St. Paul's Epistles, that "there are some things hard to be understood, which they that are unlearned and unstable wrest, *as they do also other Scriptures*, unto their own destruction." It is this which some Protestant missionaries seem to forget.

We may now consider the Catholic conception of the Bible. The importance which the Church attaches to Holy Scripture is not less than that given to it by Protestants, but it is of another character. It is not upon the Bible that Christ has founded His Church, but on the Rock. It is to Peter and the twelve that He said, "Go, teach, baptize. . . . Ye shall receive the Holy Ghost and be my witnesses." That is why the Catholic believes in the first instance in the Church herself, the pillar and ground of the truth. (*1 Tim.* iii, 15.) He believes her divine because animated by the Spirit of Christ. She is one with Christ, and it is by her that He has willed to extend to mankind the blessings of His Message and His Redemption. That is why He has made her the dispenser of Doctrine and Sacraments, of Light and Life. It is she, therefore, who holds the Holy Book in her hands, and it is there that we must read it. Just as "no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost" (*2 Peter* i, 20), so no passage of Scripture can admit of a private

* Among peoples of higher culture and religion like the Chinese or Hindus the opposite is more generally true. It is the New Testament which is eagerly accepted, the Old Testament often appearing as an obstacle. Cf. Walter Freytag, *Das Alte Testament und die junge Kirche*, in the *Neue allgemeine Missionszeitschrift* of September, 1936. The question there asked is : What is the specific and essential importance of the Old Testament in the Christian message? The article is weighty and suggestive.

interpretation, contrary to that of the Church, since it is the Church alone which is assured of the assistance of the Holy Ghost.

It is in this way that the Church desires us to read the Bible, as she desires us to participate in the Sacraments. "To ignore the Scriptures is to ignore Christ," said Benedict XV,* following Leo XIII † in his quotation of the classical saying of St. Jerome. Every year in the course of the liturgical cycle and in close association with the divine mysteries of our Redemption, the Church passes in review the whole Bible, inviting us to complete on our own account the lections which she has not time to incorporate in the offices.

"Man shall not live by bread alone"—even the Eucharistic Bread, we may dare to add—"but by every word of God" (*Luke* iv, 4). Scripture and Eucharist are inseparable. The one is the indispensable complement of the other. Together they are the Christ, for He is Light and Life (*John* i, 4). It is in this sense that Tertullian speaks of the two Eucharists, that of the Bread and that of the Word, and that Origen can say, "The Word is perpetually incarnated in the Scriptures, in order to dwell among us." And this early conception we find running all through Catholic tradition. The author of the "Imitation" writes: "The Body of Christ and Holy Scripture are most necessary unto a faithful soul . . . they may be called the two tables, set on the one side and on the other in the treasury and jewel-house of the Holy Church" (Book IV, ch. 11). M. Olier called the Bible "God's other tabernacle." And Benedict XV in the Encyclical *Spiritus Paraclitus*, said, "Get into touch with the Bible in its sentiments of devotion, firm faith, humility, and desire for perfection, and you will find and taste there the Bread descended from heaven." Merely to compare these two conceptions enables us to appreciate the wide difference between them. The

* Encyclical *Spiritus Paraclitus*.

† Encyclical *Providentissimus Deus*.

Church believes as much as and more than Protestants in the sanctifying and purifying virtue of the holy Word, but she knows also that Scripture, like the Eucharist, can only produce its effects in souls prepared to receive it. Hence there follows the question: Do primitive peoples realize these conditions?

We may admit at once that the question put in this uncompromising and almost brutal way is hardly fair. We must first distinguish between primitives and primitives, just as we must do when we are considering people of higher culture. What would be dangerous for a neophyte may be excellent for an instructed Christian. It is for the missionary to judge how far the faithful have grasped the Faith and what are their corresponding needs. It is for him to teach them by the *narratio scripture* and thus to prepare them to drink for themselves at this fountain of living water. St. John Chrysostom, Patriarch of Constantinople, said in one of his sermons: "I exhort you always, brethren, and shall not cease to exhort you, not to be content with hearing in this place what I preach to you, but to apply yourselves with zeal in your own homes to the reading of the divine Scriptures."

But the missionary must not lose sight of the fact that he must concern himself with a thorough education of his people, lengthy perhaps, but indispensable. In the *Acts* we find Philip asking the Ethiopian who was reading *Isaiah*, "Understandest thou what thou readest?" and receiving the answer, "How can I, except some man should guide me?" We must, therefore, guide the faithful in their Bible-reading, speak to them about it while they are still young, in school, at catechism, in sermons, and even organize special conferences devoted to this subject.

On the other hand, if there are in point of fact excellent reasons for not putting the whole Bible into the hands of primitive people, it is easy to give them at little cost a selection of extracts from the sacred text, preceded by a short introduction placing these passages in their

historical setting, drawing out the leading ideas and relating them to selected references to corresponding situations in their "Sacred History."* These select passages should obviously be furnished with notes appropriate to the mental level of the reader. Such a collection should aim at being for the simple convert a regular bedside book, which he will keep and read again and again all his life as he does his book of private devotions.† The sentences and lections must become as much a part of popular tradition as the folk-lore which the native mind has made its own.

(Note by the translator.—The author here makes sympathetic reference to *God's Family in the World*, Bible studies for Africans, of which a notice appeared on page 379 of our issue of October, 1937.)

So they will find in the Bible, in a form which they can understand, the loftiest teaching about God, man, and the world, about the perfect unity and transcendent power of the Creator, about His Fatherly Providence, His justice and His mercy. They will realize the deceitfulness of sin, and respect for the divine commandments which can never be transgressed with impunity. The splendid stories of Abraham, Joseph, Joshua and Job, and many another, will for them be so many living examples of faith, charity, forgiveness, of courage and resignation in adversity.

They will find in the Wisdom literature a host of maxims combining common sense with lofty ideals in language akin to their own. We may cite a few examples, chosen among thousands : "Go to the ant, thou sluggard ; consider her ways and be wise" (*Prov.* vi, 6) ; "A little sleep, a little slumber, a little folding of the hands to sleep : so shall thy poverty come as a robber" (*Prov.* xxiv, 33-34) ; "The slothful man saith, There is a lion in the way ; a lion is in the streets. As the door turneth

* (Note by the translator.—The manuals of "Sacred History" deal in particular with the Old Testament).

† Quite a different thing, for instance, from a catechism, which is a religious handbook which is learnt by heart once for all, even if the learner has not quite understood all that the words mean.

upon his hinges, so doth the slothful man upon his bed " (*Prov.* xxvi, 13-14) ; " Let thy soul love a wise servant ; defraud him not of liberty " (*Ecclus.* vii, 21) ; " Flee from sin as from the face of a serpent ; for if thou draw nigh it will bite thee : the teeth thereof are the teeth of a lion, slaying the souls of men " (*Ecclus.* xxi, 2) ; " Happy is the husband of a good wife ; and the number of his days shall be twofold. A shamefast woman is grace upon grace ; and there is no price worthy of a continent soul. As the sun when it ariseth in the highest places of the Lord, so is the beauty of a good wife in the ordering of a man's house " (*Ecclus.* xxvi, 1, 15, 16) ; " Divination, augury and dreams are vain ; like the strange fancies of a woman with child " (*Ecclus.* xxxiv, 5) ; " The fear of the Lord shall delight the heart, and shall give gladness, and joy, and length of days " (*Ecclus.* i, 12) ; " Water will quench a flaming fire ; and almsgiving will make atonement for sins " (*Ecclus.* iii, 30) ; " My son, deprive not the poor of his living, and make not the needy eyes to wait long " (*Ecclus.* iv, 1) ; " Be as a father unto the fatherless, and instead of a husband unto their mother : so shalt thou be as a son of the Most High, and he shall love thee more than thy mother doth " (*Ecclus.* iv, 10).*

The Psalms, too, deserve special mention. They are the official hymnody of the Church, and as such they are enjoyed by primitive folk more than all our modern hymns. That they give to native piety an expression as genuine as it is exalted may be gathered by listening to the enthusiasm with which they sing, in their own language, the psalms of Vespers or Compline.

But the chief fruit of this intimate touch with the Bible, and the Old Testament in particular, will be to give them a more profound and complete understanding of Christ, whom they will see as the Redeemer-Messiah

* One would like to quote in full the admirable chapters 13, 14 and 15 of the Book of Wisdom, on the origin, the varied types, the moral consequences and the divine punishment of idolatry. Let the reader refer to them for himself. Such passages would lend themselves excellently to a rhythmic and collective recitation.

promised by God at the Fall and awaited through the centuries, as prefigured and described by the patriarchs and prophets, as the humble and suffering Servant of Yahweh, or again as the King of the age to come, our glorious Hope. They will understand His eminent dignity as High Priest of the New Covenant. In a word, the Law will be for them in a real sense the schoolmaster to bring them to Christ.

Père Mazé tells us that it is not unusual for a Catholic Mission, after twenty-five or even fifty years of existence and progress, to have published as yet no complete version of the New Testament. And as for the Old Testament, neophytes have no acquaintance with it except for what they read in their little "Sacred History" and what is told them in homilies and catechetical addresses. It must be admitted that this is an unpardonable omission. We inundate our missions with all sorts of pious literature, we load upon them a Christian philosophy weighted with twenty centuries of Western culture and well-nigh impossible for primitive minds to assimilate, and we neglect to give them Scripture which is fundamental, eternal, universal, a divine gift, and the key to all liturgical prayer.

Certainly Scripture is not the whole of Christianity. We must have catechisms, manuals of prayer, "Sacred Histories," Church histories, lives of our Lord and the Saints. All this is excellent, more than that, indispensable, but not one of these books can take the place of Holy Scripture itself as it has been given us by God. *Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness : that the man of God may be complete, furnished completely unto every good work* (2 Tim. iii, 16-17 ; cf. Rom xv, 4). All the books mentioned above *contain* in different measure the Word of God, but the Bible *is* the Word of God. "What is the straw to the wheat, saith the Lord. Is not my word like a fire ? saith the Lord ; and like a hammer that breaketh the rock in pieces ?" (Jer. xxiii, 28-29).

We do not wish to suggest that all that we have hitherto given to our converts is merely "straw." That would be entirely false and unfair. What we do contend is that too little attention has been given to the written Word. To give this attention is only to go back to the missionary methods of apostolic times and the early centuries of the Church. The large number of translations dating from early times bear witness to this fact.* In those days evangelization without the Bible was unthinkable, and we may well believe that this is one of the reasons why it was at once so rapid and so lasting.

Let us then go back to these methods which will notably enrich our missionary labours. Too long have we left the Bible as a monopoly to Protestants, despite the fact that, in the words of the Council of Trent, the Bible is supremely "The heavenly treasure of the Church." But let us make the effort required to give it to our converts under the proper conditions, material and spiritual.

In many missions the first and most urgent stage is long passed, and the time has come to train souls at deeper levels. Our converts are still children and must become men in Christ "capable of the Word of perfection." That is the desire expressed by Benedict XV in his Encyclical *Spiritus Paraclitus*: "We express our desire that ALL the children of Holy Church should allow themselves to be *saturated and fortified by the comfort of the Scriptures in order to arrive at a perfect knowledge of Jesus Christ.*"

* One has only to refer to an *apparatus criticus* of the Bible to realize that there are not only Greek and Latin manuscripts but also Syriac, Arabic, Coptic, Armenian, Georgian, Ethiopian, and even the old Gothic Bible of Ulfilas.

THE DIAMOND JUBILEE OF THE CHURCH IN UGANDA

Based upon Notes supplied by THE BISHOP OF UGANDA

A GREAT EVANGELISTIC CAMPAIGN

THE story of the gallant company which first set out to carry the Gospel to Uganda is one of the epics of missionary history. It was on November 13th, 1875, that there appeared in the *Daily Telegraph* the stirring letter from H. M. Stanley appealing for missionaries to be sent for the conversion of the splendid Baganda people. In a few days the Church Missionary Society had received £24,000 in response, and on April 5th, 1876, eight men were in the committee room of the Society receiving their commission prior to sailing a few days later. But nearly fifteen months elapsed before the two survivors of the eight who started reached the court of the King of Uganda.

Such was the beginning sixty years ago, from which has grown the Church in the diocese of Uganda. Who could have dreamed of the wonderful change that has come over that great diocese, covering 94,000 square miles, in so comparatively short a time? It was meet, therefore, that as the time of the diamond jubilee drew near, the bishop and his co-workers should have planned together to see how they could most worthily show their gratitude to God for the great things He had wrought. And it was particularly appropriate that the special endeavour should take the form of a diocese-wide mission to strengthen the faith and to bring a new consecration into the lives of the Christians of Uganda, and so to enable them to go forward with new zeal to win the pagan population.

The total population of the diocese of Uganda is about four millions, but of these only one-quarter—including both Protestants and Roman Catholics—are Christians, so that there are still some three million people to be drawn into the Christian Church. Moreover, among the million who profess and call themselves Christians, there is in Uganda, as elsewhere in a second generation Church, very much merely nominal Christianity. This, therefore, was the field for a great evangelistic advance by the Church into the pagan population by which it is surrounded.

As in the large-scale efforts which have been made in other parts of the world, e.g. the five-year movements in China and in India, an extended campaign—in this case two years—was determined upon. The first year was to be devoted to intensive preparation among the workers themselves, missionaries, African clergy, teachers in the schools and those engaged in medical work. This was to be followed in the second year by a wider campaign to include every Christian congregation in the diocese, in the conviction that if the Church were thoroughly revived it could go forward with confidence to its task of winning the pagan population for Christ.

1936—A YEAR OF PREPARATION

A good beginning was made early in 1936 by utilizing to the full the opportunities presented by two diocesan gatherings convened annually in the month of January. These were the Missionary Conference and Retreat and the African Clergy Retreat and Synod. At both these gatherings the deliberations were concerned with the general subject of "Life-changing," while in the Synod the themes were: the Purpose of the Church; the Purpose of the Hospitals; and the Purpose of the Schools.

Another important stage in the process of preparation was the visit by the canon missionary to each deanery in the diocese. It was necessary of course to release Canon Herbert from a good deal of his ordinary work in order

to set him free for this special service, but there was no doubt of the value of the missions which he was able to hold at the deanery centres. Not only did he bring fresh inspiration to the clergy and teachers, who were thus brought together into the fellowship of a new venture, but he was able to carry into each successive area the accumulated experience of others and to send workers back into their own areas with new encouragement and new vision.

Realizing the high potential value of the training centres for clergy and teachers in the task the mission was designed to fulfil, special emphasis was laid upon the campaign at Mukono, whence as a result of a ten-day mission, new life has radiated out to places in which the young men then under training have since been called to minister.

Before the synod attempted to suggest methods of work for clergy or teachers or medical workers, certain obvious but very necessary results of self-examination were accepted as applicable to everyone taking a share in the campaign, namely, that every member of the Church, and especially the leaders, should have experienced the new birth, recognizing that none could be used to change another until he himself was changed. And that each might be so used to the utmost, certain rules of life were suggested for all who shared in the work :

that they continue in a state of salvation in reliance upon the Cross of Christ ;

that they grow in spiritual power by prayer, devotion and study ;

that they keep constantly before them their part in the extension of Christ's Kingdom by example, by preaching and teaching ;

that they continue faithful in their will to bring souls to Christ by individual seeking and visiting and by spoken witness.

An early step in the task of preparation was to choose

messengers from every parish. These were very carefully selected—men and women of God who could prepare the way for the mission, and some of whom might afterwards be used as missionaries. It was a great responsibility which rested upon these messengers, and the splendid way in which many of them rose to this responsibility was most heartening. It was generally found that where the messengers entered whole-heartedly into the opportunities for service thus afforded them, and where preparation was thorough, congregations were good and responsive during the days of the mission.

1937—THE DIOCESAN MISSION

“Most of us,” writes the bishop, “began 1937 with a feeling that we were going over the top.” The Missionary Retreat in January was made a time when the whole enterprise was commended to God in prayer and all the plans put under the guidance of His Spirit. Similarly at the Retreat for the African clergy at Mukono, led by Archdeacon Pitt-Pitts, the mission was again the main theme of prayer and study.

The local missions were held from March to September, at different times in different areas so that the missionaries should not be away conducting a mission in another station while the mission was being held in their own area. It was necessary, too, to arrange that missionaries engaged in school work should conduct their missions during the school holidays. The team method was almost invariably adopted, the team usually consisting of two Europeans (one man and one woman), an African clergyman, and a varying number of African lay people, both men and women. A week was the time given to each main centre, but in the larger districts which required more than one centre, a larger team was taken and divided into sections. In addition to the general meetings and services for all comers, there were special services for men, women and children. The diocese was fortunate to secure the help of Mr. Crittendon of the C.S.S.M.

for two long periods for missions in the schools around the capital.

To help the less experienced speakers, a list of suggested subjects was drawn up and notes upon them prepared. These were, however, only suggestive and were not all necessarily followed. There was, in fact, a large measure of freedom both in making plans and in carrying them out. Some missionaries, for example, placed the emphasis on conversion, others on teaching, and others again on both. Reference will be made later to the results of the mission as a whole.

A special word should, however, be said about the part taken by the Tucker College at Mukono. The staff and students of the college made themselves responsible for the missions in two districts, one during term-time and the other during the holidays. The leader, reporting on what had been done, wrote as follows :

These missions should be annual events, especially in places where there are no Europeans. And it would be good for the Theological Department at Mukono to include a mission in its syllabus each year. For there is need of much teaching. We found many people possessed of a Bible which perplexed their minds rather than fed their souls. But what I have felt most in this mission is the need for "soul-healers." What many need is someone who can diagnose the real state of their souls. . . . The people knew it was Christ whom they needed, but they did not always understand what prevented them from finding Him.

THE MISSION IN THE CATHEDRAL

The diocesan campaign reached its climax in the mission in the cathedral the week before the jubilee. The week had a good start, for Bishop Willis, the former bishop of the diocese, preached on the opening Sunday ; and it had a good ending, for the preacher at the concluding service on the following Sunday was Prebendary Wilson Cash, who was at the time on a visit to East Africa. The daily programme of services included short morning prayer with an address at 7 a.m., and a second morning service with the archdeacon as missionary at 9 o'clock.

In the afternoons there were special services in different places for men and boys and for women, and the general evening service taken by the canon missionary at 5 p.m.

The missionary summarized his impressions thus :

The week's mission held in the cathedral was a time of rich blessing and encouragement. The atmosphere and the tone of the services became more solemn and more heart-searching, as well as reverent, as day after day we met together. In the mornings the cathedral was packed with young folk, with a fair gathering of leisured people who were free to attend at that hour. The afternoon services for women were well attended and the services for house-boys and men improved day by day. The evening services were most inspiring. One could feel that the men and women and young people came because they realized their need of God and were hungering for something which they had not. The afternoon service on the last Sunday was the climax not only of the mission but of weeks and months of patient faithful teaching and preaching by the cathedral staff and others.

And the bishop himself writes :

I think that last Sunday afternoon in the cathedral was one of the most inspiring services I have ever attended. The atmosphere was wonderful, and at the end, when the missionary asked if those who had been helped would like to stand, two to three hundred people rose in the great cathedral in the presence of the chiefs and of their own personal friends.

SOME RESULTS OF THE MISSION

It is humanly impossible, of course, to assess the results of an evangelistic effort extending over two years. The results were unequal, sometimes startling, sometimes quietly steady, but almost everywhere good. Even in the same district with the same missionaries, results varied. For example, in one district with four parishes there was a complete change in three parishes, while the fourth seemed to remain unmoved. Numbers are in themselves of little count in assessing the work of the Spirit, but it would be no exaggeration to say that thousands received the new birth and tens of thousands were revitalized in their spiritual life. Statistics which can be regarded as

having some measure of exactitude are those of the sale of Bibles and New Testaments in the diocese. These were for the twelve months ending October 31st, 1936, 21,956, and for the next succeeding twelve months 34,676, an increase in a year of fifty-eight per cent.

SOME DIFFICULTIES EXPERIENCED AND SOME LESSONS LEARNED

It is inevitable that, in any enterprise such as that which has been outlined above, difficulties will present themselves, and Uganda was no exception to this rule. "If you want an easy life," writes the bishop, "do not venture upon a mission." The problems which arose were many and various. There is the question of discipline. What action is to be taken in regard to those, many of them church leaders, who, under the conviction of the Holy Spirit, confess to grievous sin? Then there are those who, having had a wonderful experience of Christ in their own lives, condemn as unregenerate those who have not had the same experience in the same way and do not use exactly the same language. The problem of youth over against experience is constantly presenting itself. The recently converted youth often thinks he knows all there is to be known about his religion; and the senior church leader does not always have the grace which can bear being told that he is not the most useful or helpful member of the congregation. There are those who have by the grace of God conquered the sins of the flesh but do not realize the need of conquering the sin of pride; and also those who have been born again and feel they have no more to learn about the Christian faith and way of life.

The lessons which have been learned from these two remarkable years in the history of the Church in Uganda may be put into the two usual categories: the more depressing lessons and those of a more cheerful and encouraging character. Of the former, the most serious were the amount of gross sin in the lives of church leaders, and the hold which witchcraft still has upon many

Christian people. "In almost every place, piles of witchcraft tools were brought in and burnt or otherwise destroyed—very often by people who had been implicitly trusted." On the other hand, lessons were learned of great encouragement. First among them was the power of prayer, which was put to the test with wonderful results over and over again. Another power which was often tested was that of the message of the Gospel to change completely the most hardened sinners.

Of the practical lessons in conducting a mission of this magnitude, the most outstanding were :

(1) The necessity for adequate preparation both in planning and in spiritual training.

(2) The value of team work, especially with the Africans. The missionary may give the lead, but it is the Africans who get down to the need of the people.

(3) The value of individual work. Much of the real work was done late at night in the homes of the people. Preaching prepares the way, but it is the heart-to-heart talk afterwards that clinches ; and finally,

(4) More and more was learned of the amazing attractiveness of the people—their gratitude, their readiness to receive the Gospel.

"If anyone wants a really happy life, let him or her come to Uganda as a missionary," writes one who has given his life to that work.

THE EASTERN ORTHODOX CHURCH AND ITS MISSIONARY WORK

By N. ZERNOV *

A LARGE section of Christians in Great Britain is still convinced that the Orthodox Church of the East has no foreign missions of its own. A few facts relating to the history of Eastern Missions might explain the peculiarly eastern approach to our Lord's commission to preach the Gospel to all nations.

As in many other matters, so in missionary work, the Christian East and the Christian West have adopted different methods, although the vision of their ultimate aim has been the same. This divergence is due not only to the difference in mentality, but also to external conditions under which missionaries had to labour in the Eastern and Western outposts of the Roman Empire.

Missionaries of the Western Church from the fourth century onwards had to deal with nations who were at a comparatively early stage of their cultural development, and whose languages were in a state of flux. It was natural, therefore, for these missionaries to bring with them not only the Gospel, but also the rudiments of Latin civilization, and the more the life of the Western Church became centred on Rome, the stronger the tendency grew to consider the Latin language and culture an integral part of the Christian religion. Thus in the west circumstances facilitated the identification between Christianity and one particular culture, and this tendency was reinforced by the nature of Roman civilization itself, with its unique gifts for order, discipline, and centralized

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authority. The collapse of civil government on the fall of the Empire left the Western Church the unenviable task of trying to maintain order in those parts of Europe which were sinking into the chaos of the dark ages. Among newly converted nations the Western Church carried, along with the message of salvation, Roman ideals of order and uniformity, and it was not until the nineteenth century that the bulk of Western Christians began to realize that acceptance of Christianity does not necessarily mean the westernization of the converts, and that their own form of civilization is not the only way in which the principles of the Christian religion may be applied to the everyday life of a nation.

The most typical example of this deeply rooted conviction of Western Christians has found concrete expression in the number of missions which have been sent from the West to work among Eastern Christians. The amount of money spent on them by all Western denominations has been the outcome of the belief that it is impossible to be a true Christian unless one adopts one or another type of the Western Confessions !

Eastern Christians from the very start had to face an entirely different situation. The Church in the East found itself surrounded with various highly developed cultures, and it recognized from the beginning the impossibility of enforcing uniformity among the Christians who in the East have always used their own languages in worship, and followed their national customs and traditions.

Unfortunately this happy fellowship of different Christian nations was seriously endangered by the narrow policy pursued by the Byzantine emperors, who, after their conversion to Christianity, attempted to impose uniformity on the Christians in the West as well as in the East. The Eastern Christians, however, preferred to suffer persecution rather than to submit to the imperial orders, and the great schisms of the fifth and sixth centuries were primarily due to this mistaken policy of the Christian emperors.

The split between the Greek and various Semitic streams of Eastern Christianity caused irreparable damage to the Christian cause by facilitating the rise of Islam with its deadening effect on the spiritual life of the Eastern nations.

This policy, however, was that of the Empire, not of the Church, which never abandoned its ideal of symphonic unity.

The word Catholicity in the East means togetherness, integrality, symphony,¹ and not universality (particularly in the narrower sense of uniformity) as it is mistakenly interpreted by some Western Christians. The fidelity of the Eastern Church to the symphonic vision of its unity, its deep understanding of the diverse gifts given to the nations, its profound appreciation of the richness and originality of each tongue, is expressed in the very constitution of the Eastern Orthodox Communion, which is a free federation of self-governing national Churches, each using its own language in worship, and preserving its own customs and traditions.²

The same spirit of symphony, which implies unity in diversity, has animated the missionary work of the Eastern Churches. The latter has always been based, therefore, on the desire to give full expression to the peculiar gifts of the newly baptized nation. The missionary work of the Eastern Church is inseparably bound up with the deepening of the national cultural life of each nation. Christianity means for them the translation into their language of the Bible, sometimes even the invention of a new script, and in general, full self-realization of a nation within the community of Christian people.

Such was the missionary task of St. Nina (*d.* 335), the woman apostle of Georgia ; such was the great work of

¹ See the Magazine of the Fellowship of St. Alban and St. Sergius, "Sobornost" (Catholicity) ; Annandale, North End Road, London, N.W. 11.

² At present the Eastern Orthodox Church numbers twenty-three churches representing the following nationalities : Russians, Rumanians, Greeks, Serbians, Bulgarians, Georgians, Albanians, Syrians, Czechs, Latvians, Estonians, Japanese, Chinese and others.

St. Gregory (*d.* fourth century), who brought the Christian faith to the Armenians, and of many other outstanding missionaries of the East.

Quite a special place is occupied in this field by two brothers, Cyril (*d.* 869) and Methodius (*d.* 885), who have become inspiring examples for the missionaries of the Eastern Church, and whose methods have been faithfully followed since by all those who felt the call to propagate the Gospel among other nations. Cyril and Methodius were Greek by birth, but they are the great heroes of all the Slavonic nations, for they were the first to use the Slavonic tongue and Slavonic script in their missionary work among the inhabitants of Moravia. In a recently published study of their life and work, Dr. Dvornik¹ has not only given a most impressive picture of the outstanding personality of these two brothers, but also reveals the extraordinarily high technique of missionary work in the Byzantine Empire of the ninth century, which is usually described as a time of spiritual decline and exhaustion of its creative energy. The literature dealing with the missionary work of Cyril and Methodius is comparatively easily obtainable and therefore there is no need to describe it. It is much more important to give a brief account of the missionary work of the Eastern Church since the completion of the breach between the East and the West in 1054, for there are few books available in English dealing with this period.²

The gradual advance of Islam made the missionary work of Eastern Christians more and more difficult till it was brought to a complete standstill in the Near East by the sack of Constantinople by the Turks in 1453, and by the conquest of the remaining Christian principalities in the Balkans. Under the Muslim rulers the Christians

¹ Fr. Dvornik : *Les Légendes de Constantin et de Methode vues de Byzance* : Prague, 1933.

² There is only one book dealing with the question : E. Smirnoff, *The Russian Orthodox Mission*, London, 1903. An interesting article on Russian Missions was published by Prof. G. Florovsky in *The Christian East*, Vol. XIV, 1, 1933.

were allowed to preserve their religion with the disadvantage of being excluded from citizenship in the country in which they lived, but every attempt on their part to convert a Muslim to their religion was punishable by death. This law, fanatically imposed by the Muslims, obviously made systematic mission work impossible, but it did not destroy the evangelical zeal of the Eastern Christians. Their calendar contains several names of martyrs who perished because they were unable to resist the call to preach the gospel of salvation. This situation lasted for the majority of the Eastern Christians till the end of the nineteenth century, and it is still an everyday reality for some of them. Perhaps this fact partly explains the Western notion that the Orthodox Church has no missions.

One Church, however, in the Orthodox Communion escaped this ordeal and has therefore been able to carry on missionary work uninterruptedly throughout the whole of its history, and this is the Church of Russia. For a variety of reasons the Russian Church has remained almost entirely unknown to the majority of Western Christians, and only in the last few years more adequate information about its history has become available to English readers.¹

Yet there are many features of Russian Christianity which deserve attention, and among them a special place is occupied by its mission work. St. Stephen of Perm (*d.* 1389), for example, deserves a place of honour among the great missionaries of the Christian Church. He lived in the darkest period of Russian history when the country was still dominated by the Tartars. Inspired by missionary zeal he undertook the work of conversion of one of the largest Finnish tribes called Zyriane. The method he used was typically Eastern. First he mastered the language of the nation, secondly he translated the most important portions of the Bible and of the service books, and only then he began his preaching. At that time the Zyriane did not possess their own script, but St. Stephen did not

¹ See Bishop Frere : *Links in the Chain of Russian Church History* ; Faith Press, 1918. N. Zernov : *Moscow the Third Rome* ; S.P.C.K., 1937.

want to impose the Russian alphabet upon them. He wanted to present the Christian message under the form which would contain some familiar features. He therefore made the letters of the alphabet similar to the signs used by the Zyriane in their embroidery and ornaments, and with the books written with these letters he began his preaching. His adventure was crowned with success and the majority of these people even during his life-time embraced the faith of Jesus Christ brought to them by a Russian monk who completely identified himself with their nation.

A similar spirit animated the Russian missionaries in the later centuries, but it reached its full fruition only in the nineteenth century, when the Church of Russia produced a number of outstanding men who gave their entire lives to the propagation of the Gospel amongst the heathen. Although they worked in different parts of the world and under very different conditions, they used the same method and were inspired by the same ideal as St. Stephen of Perm and the other early Russian missionaries. So for example, Makary Glukharev (*d.* 1850), the founder of the Altai Mission, started his work only after he had mastered the many different languages used by the inhabitants of the Altai region. During fourteen years of unceasing labour he baptized only 675 people, for he believed that the first converts must undergo a most thoroughgoing instruction in the Christian religion and so form a solid foundation for a new national church. His conviction was fully justified and in the second part of the nineteenth century the majority of the natives became Christians.

A similar work was done by Innokenty Veniaminov (*d.* 1879), who for forty-four years worked as a missionary in America and Eastern Siberia. He started his missionary adventure in Ounalashka, one of the islands of the Aleutian Archipelago, and soon he was able to write his first book in the language of the local Indians, for whom he composed a special alphabet and provided a grammar. This book,

called *The Way to the Kingdom of Heaven*, was later translated into Russian and became very popular within the Russian Church. For ten years Fr. Veniaminov preached, taught and administered the sacraments to his newly converted flock, fearlessly travelling by himself in a seal-skin canoe from one island to another. Transferred to Sitka, he learned the language of the Kalosh tribe and laid the foundation of the church among them. In 1840 he was appointed to be a bishop of the diocese which included Alaska, Kamchatka, Aleutia and the Kurile Islands and the whole province of Jakutsk, which comprises some of the coldest and wildest regions of the earth. For twenty-eight years he worked in his diocese till he was elevated to the metropolitan see of Moscow in 1868, which was the expression of gratitude and admiration which the Russian nation felt for this fearless man. Till his death in 1879 he took a very active interest in mission work, being president of the Orthodox Missionary Society, which in the twentieth century had eight missions in Siberia, thirteen in European Russia, and four missions outside the empire, namely in Japan, Alaska, China and Korea.

Another famous Russian missionary should be mentioned, a layman, Nicholas Iliinsky (*d.* 1891), who devoted his life to Christianizing the Tartars and other Muslims who inhabit the Ural district. He was even more gifted as a linguist than Father Makary or Bishop Innokenty, for he could speak fluently Arabic, Persian, Turkish, Tartar, Cheremis, Chuvash, Kirgis, Mordva, Altai, Jakut and several other Asiatic languages. He spent several years in Cairo and his profound knowledge of Islam gave him unique qualifications for this most arduous missionary work. A similar approach to the missionary task was displayed by Nicholas, the first Orthodox bishop of Japan (*d.* 1912), who so completely identified himself with the Japanese during fifty-two years of his life among them that he left behind him a flourishing and self-supporting church, which proved to

be capable of continuing its independent existence even when all support from Russia had been completely withdrawn after the Communist revolution.

All these examples show that the particular contribution of the Eastern Church to the mission field is a deep realization of the value of national life for the Church Universal, its respect for local traditions and customs, and freedom from the desire to impose its own cultural standard upon the newly baptized nations.

The post-war years which so radically changed the life of mankind naturally affected profoundly the missionary work both of the East and the West, and have raised with a new acuteness the problem of fellowship and co-operation between Eastern and Western Christians who are confronted with the same challenge of the Totalitarian State.

The Christianization of the world at present depends more than ever before on a truly Oecumenical presentation of the Christian message, which will incorporate elements from both Eastern and Western traditions. The problem of the reintegration of diverse streams of modern Christianity into one Church does not enter into the subject of this article, but it is so organically connected with missionary work that the urgency of the task of reunion between East and West cannot be left without mention here. We live in a crucial time of changes and readjustments, and the right reply to the call of our epoch can only be given by Christians who are prepared to repent the sin of their divisions and with one heart and mind ask the blessing and guidance of the Holy Spirit, the King of Peace and the Giver of life and unity.

THE PRAIRIE PARSON AND HIS PROBLEMS

By H. G. G. HERKLOTS*

“THE chief problem of the world is that of community.” How often have such words been spoken by those who were at the Oxford Conference on Church, Community and State, and are endeavouring to spread its message among the people of their Churches. The totalitarianism of Germany and Italy are feverish attempts to deal with the disintegration of the life of the national community. Everywhere in England, in the vast city, in the new housing estate, in the old village whose life has been so rapidly changed by the motor-bus and the radio, we are facing the same problem of the breakdown of an old community life and the necessity for creating a new one. It is the same with the prairie parson, as he drives his car or sleigh from point to point of the great area that he calls his parish. His essential problem is one of community.

The first and most obvious way in which the difficulty presents itself is that of distance. I have before me a letter from a young deacon, who was a student of mine in Winnipeg. “I am in the south-eastern corner of the Province of Alberta,” he writes. “I have practically a diocese, geographically, to work in ; but have only been able to discover about twenty-five families belonging to our Church. My points are thirty miles apart—i.e. the two main towns [*sic*], Foremost and Bow Island ; and two school houses where I hold services bi-weekly are

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twenty miles out from each. Just at present the roads are blocked (and probably will be till spring), so I have to travel a roundabout way by train : one hundred and fifty miles to go thirty. The train is really a cow train, and they stick a coach on the end and call it mixed passenger. This coach is heated by two coal stoves, and when the engine manages a little spurt, the stoves ooze smoke at every conceivable joint." Sometimes, in our English parishes, it is hard to secure a real feeling of fellowship, of belonging to one great family and of being concerned with the greatest movement that has ever been known on earth. How much more difficult it must be in a parish like that of my friend. Yet I have known such work brilliantly successful. The parson travels great distances, yet he is known wherever he goes. People recognize and greet him everywhere. They will offer him a meal and a bed. His parishioners are very scattered, but he is in a very real sense their father. Upon the depth of his own spiritual life the life of a real Christian family is built up.

Those who have settled in Western Canada are mostly uprooted men and women. They have been uprooted from the towns of England, or the villages of Poland and the Ukraine ; or from settled farming life in Ontario, or Quebec, or the United States. They have brought with them to the West every conceivable variety of racial and religious heritage. Missionary societies do ill service to the cause of understanding Western Canada when they emphasize—as still they do so often—that the work they support is for the sake of our own kith and kin. Scotsmen and Englishmen are there, it is true, but there are so many thousands of others—Ukrainians and Poles, Icelanders and Scandinavians of all kinds, Germans, Belgians, French Canadians, Roumanians and Greeks. The great Ukrainian choir in Winnipeg will wear national costume as they sing you their national songs in deep tones that rival those of the famous Don Cossacks. Afterwards they stand to attention as they sing "God save

the King." That is the kind of Empire-building that is taking place to-day, and perhaps it is the best kind. But the old quarrels of Europe are transplanted across the ocean and are, perhaps, inflamed by national newspapers that are published in many different tongues. There was considerable excitement among social workers in Winnipeg when one of them persuaded Polish and Ukrainian boys to meet in the same building, and to play games together. Church people in England discuss a little academically the problem of our relations with the Orthodox Churches. In Canada the problem is a practical one, and the opportunity very real. The Russian archimandrite is no stranger at the Chapter meetings of the Winnipeg Rural Deanery. At the time when discussions with representatives of the Roumanian Church were taking place in England, the Roumanian bishop for all America held a service for his people in our little college chapel. The fact that the Orthodox people are mostly poor and find it hard to maintain their ministry, provides a wonderful opportunity for us to show genuine understanding and fellowship. When one of the Orthodox clergy was asked why he sent his students to an Anglican College, his reply was: "You see, you are the only people who have not tried to convert us."

But a pitifully divided Christendom, when spread over the prairie, is in danger of becoming more pitiful still. As you travel across the land you will pass many little towns where there are many little wooden churches. I know one town of under a thousand inhabitants, where there are, I think, seven different churches. Not one of them can afford—what the whole town badly needs—a resident clergyman. No, the Roman priest visits them, and so does the Lutheran pastor. An Anglican student is there in the summer; he shares lodgings with the United Church student (Presbyterian and Methodist); they read one another's books and agree to have services at a different hour on Sundays. There is a

Uniat church and an Orthodox church and a Pentecostal tabernacle. Some of the people in the surrounding district are adherents of none of these churches. They read the books published by the International Bible Students' Association and, in intervals of farming, await the end of the world ; for the man who sold them their books (he gets out to the loneliest settlements) has assured them that millions now living will never die.

A student of Canadian history has written that "racial homesickness played a greater part in empire building throughout the nineteenth century than books usually admit."* Racial homesickness is a real part of the strength of Anglicanism in the Dominions. It is the church of the "old land." Though all around him is changed, the settler is comforted to discover that "Dearly beloved brethren" sounds just the same in the little wooden church or school as it did in the dear old Parish Church at home. Loyalty to the Church of England is loyalty to his own past and to his heritage. I know a woman in a very lonely farm who has been the principal worker in keeping the church alive in her district. That only means an occasional service in the local school-room, and Holy Communion a few Sundays after Easter and Christmas. The music at these services is provided by an old piano and an adventurous, if inexperienced, violin. Yet as she worships I know that she remembers the great East Anglian church where she worshipped as a child. How many a churchwarden in Western Canada will tell you, as he counts the offertory after the service in a tiny vestry, that of course he was a choir boy in the old country. (Perhaps this will bring some comfort to harassed clergy at home, and encourage them to take a long view of things !) But racial homesickness does not span the generations. And the very name by which our Church is still officially known—the "Church of England in Canada"—suggests that it is the church

* J. L. Morison, *The Eighth Earl of Elgin*, p. 84.

of the homesick. (At any synod Irishmen are liable to spring to their feet with a resolution that the name be changed to that of the "Church of Ireland in Canada.") How much wiser were the Nonconformists in their union, to seize upon the name of the United Church of Canada. In Canada very often it is the Anglican who feels that he is the Nonconformist. Young people are sometimes heard to declare that they are good Anglicans in the same emphatic and mildly self-congratulatory tones that in England people have sometimes declared themselves to be good Wesleyans.

The church of the Prairies is a poverty-stricken church. Finance seems often to be the prairie parson's most difficult problem. In good times many parishes became self-supporting. They asked for nothing from diocesan funds, to which they contributed liberally themselves. (They have had to learn to give well. When there have been copper cents in the collection I have heard sidesmen say, half humorously, that there must have been some Englishmen at church to-day !) With light-headed Western optimism they thought that this state of things would naturally continue, and perhaps they built churches that are still saddled with heavy debts. This last state of affairs is quite terrible in some cities. The subsequent story of drought and of grasshoppers and of the disease upon the crops that is called rust, has been often told in England. It reads like a chapter of calamities from the Old Testament. In this time the Church has had a great opportunity to show the power of Christ. Only in His power has she been able to carry on at all. When a whole countryside is without money, it is not easy to pay the parson. He is needed more than ever, but who is to provide the petrol that is to take him on his rounds? The winters are as cold as ever they were (despite the old-timers), and he needs fuel for his house. Genuine poverty has been a real test for the Church. We do well to honour those who, though poor, have been able, in Christ, to make many rich. The prairies

have been sadly afflicted, but the Church is still there. The parson is still going on his rounds, in dusty Ford cars and sleighs, on horseback and on the railway (fortunately at half fare) and on foot. He needs our help. We do well to give it.

I could write of many other problems. There is the difficulty of religious education in a land where the national education is almost entirely secular. In Alberta the economic experiments of the Government have sadly afflicted all property holders, and not least the Church. But what of the parson who is facing these problems? In earlier days he probably came from Great Britain. To-day the number of Canadian-born clergy is steadily increasing. In many ways the parson has been well trained. He has probably been in training a good deal longer than his brother clergy in England. But almost certainly he has never been a curate. As a student he has been in charge, in the summer, of great areas of country. A priest has been appointed to supervise his work, but perhaps he lived a hundred miles away, and was only able to visit him twice in the summer. When he was ordained he was sent out to a similar district again. Instead of being nervous at preaching his first sermon he had notes of fifty old ones to choose from. His training has made it easy for him to express himself upon his feet: he usually finds it much more difficult to express himself in writing. For always he has tended to put the practical job first.

What of his future if he is a young man? Can he stay upon the prairies all his life? That is not easy, especially in days of poverty like the present. Perhaps, if he comes from England, he will return there to more normal parish life—and become a curate for the first time at forty-five. But if he comes from Western Canada himself, he has no England to which he can return. He hopes to get a living in Winnipeg or Saskatoon or Calgary. But prairie life is not the best preparation for such town parishes, and the western cities often prefer

to bring in their leaders from the greater cities of Eastern Canada. Perhaps, if he is near the border, he will get an offer from the United States. There is an honourable company of older men who are serving prairie parishes well. But the job is really for younger men for whom continual hardships are still an adventure and a joke.

When he meets his fellow clergy at a conference or synod or summer school, the prairie parson does indeed feel that he belongs to a real community—a company of adventurers. Canadian dioceses are vast geographically. In man power they are small. The clergy are called together at regular intervals to take part in the ordered government of a democratic Church. The work of the women also is extremely well organized on a national basis. So it is a community that is seeking to create a greater community. Because of this there is real hope in all the work that goes forward on the prairies and in the bush. It is grand to feel that one belongs to a fighting force which is small but very active. This feeling is part of the heritage of the Canadian Church. Perhaps these words—by one who has never been a prairie parson—will help some at home to feel something of the same thrill and to direct their prayers a little more effectively for the coming of God's Kingdom upon earth.

RURAL RECONSTRUCTION IN INDIA AS A CHRISTIAN COLLEGE ENTERPRISE

By H. L. PUXLEY *

IN 1932 St. John's College, Agra, set out to implement the recommendation of the Lindsay Commission that Christian Colleges in India should attempt something in the nature of research or extension work with the dual object of giving both staff and students refreshing contact with the problem of the community in which they live and of serving that community with any training and specialized knowledge that they may possess. Agra lies on the edge of one of the most fertile and important agricultural districts in India, and in particular the Church promises to be predominantly rural. It was therefore decided that we should concentrate our efforts in the field of rural economics, and the launching and conduct of the plan of campaign was left in the hands of the Economics Department.

The village of Barhan, some twenty miles from Agra and easily accessible by train, where there was already an evangelistic out-station, was selected as the field of investigation, and in October, 1933, a member of the Economics staff, which had been strengthened for the purpose, was released from all college work to go into camp there and make a preliminary survey of economic conditions. After Christmas his place was taken by another member of the staff, and since then two members of the staff have been released for this work every winter for three months each, so that there is always a staff member living in the field every winter from October to March.

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For the first two years the going was necessarily slow. Not only were we ourselves new to the work and feeling our way, but also the villagers were profoundly suspicious of our real motive, as they were completely unable to fit us into any of the categories of outsiders to which they were accustomed. We were able, however, to carry out some research of a modest type, which was embodied in three monographs written by various members of the staff, with students often helping in the collection of the data, and those of us who camped in Barhan certainly gained an invaluable insight into local conditions in the most vital branch of the subject that we teach. Unfortunately, when, about the middle of the second winter, we attempted to put some of our ideas into practice by forming a Better Farming Society among our new neighbours, we encountered tremendous opposition from these neighbours themselves. As long as we had merely spent our time asking aimless questions and passing the time of day with all and sundry who chose to drop into our camp, we had been treated as harmless and amiable lunatics, but our first attempt at action aroused the most varied suspicions. After two months of "preparatory" meetings, our society was finally killed by the rumour that any farmer who joined would, in some obscure and underhand way, be made Christian.

Just as the college opened in July, 1935, for the beginning of our third year of village work, we received an invitation from the Collector of Agra, who had heard of our efforts, to co-operate in the Government rural reconstruction drive which was then just being launched. We were offered the supervision of a group of twelve villages on the other side of Agra from Barhan, where we would be given a free hand to try out, with Government support, any experiment in village improvement that we might choose. This offer seemed to us to give us the opportunity, for which we were beginning to long, of giving our work a more practical bent in place of the somewhat sterile research in which it had so far consisted. Moreover,

our first two years' experience had taught us the value of working in with the various Government departments if we wished to accomplish anything concrete. After some misgivings at leaving the few friends who had always actively supported our work in Barhan, we accepted the invitation, and our field headquarters have since been the village of Saintha, twelve miles west of Agra, beside a metalled road.

Here the character of our work has been entirely different, as we have become so swamped with the details of our practical work that we have begun to lament the lack of time for any of the "research" work with which we were previously surfeited. Convinced from our Barhan experiences that our first need was for a local organization to work through, we made it our first task to set up local welfare committees in each of the twelve villages in our charge. It was a back-breaking business to contrive the election of these committees. We particularly wanted the whole village to take an interest in the new work, so we tried to hold democratic elections in each village, but our villagers, of course, have no conception of the meaning of democracy, and, in addition, none of them had the remotest idea what the work of the committee was to be. At the end of three months, however, we had a committee of sorts in each of our twelve villages, and since then our main work has been to nurse these committees and induce them to initiate and carry out improvement projects, while we merely act as advisers.

As for the content of the work of these committees, it is indeed varied in the extreme. Our plan, having established the committees, has been to try and make them see and feel the inadequacies of the life of their villages and then to coax them into passing resolutions for plans for improving matters, making them always feel as far as possible that the ideas are their own, for anything in the nature of dictation is immediately resented and met with the most devastating passive resistance. For instance, the cart-road, which formed the only link of one of our

villages with civilization, had from time immemorial flooded in two places on the outskirts of the village every rainy season. We brought up this subject in the village committee soon after its constitution, trying to make it appear that we were simply making conversation until the moment came when we could suggest that the committee might take the matter in hand. When at first we made that suggestion, it was greeted with profound scepticism, but we managed to induce the committee to draw up a petition to Government for a grant-in-aid of half the cost of building two culverts at the necessary places on the road on the understanding that the village would supply the other half. When the petition was granted, the enthusiasm of the committee grew perceptibly, and it set itself to the unprecedented task of collecting the local half of the cost by "voluntary" subscription. Never before has one of our villages attempted such a degree of co-operation within itself, and, although the work projected was of palpable value to the entire village, the work of collection absorbed the energies of the committee for more than a year. Finally, by assessing every householder at an amount which the committee considered fair to his status and then employing a mixture of flattery, shaming, and threats, they won the day, and last monsoon these villagers were able to leave their village dryshod for the first time in living memory.

One of our devices for encouraging interest in the objects for which the committees were formed has been to constitute various offices in each committee. Thus, in addition to President, Vice-President, Treasurer, and Secretary, the latter keeping the minute-book and writing the minutes usually in a very business-like way now after three years' experience, each committee generally has an Education Secretary, a Health Secretary, and a "Captain" for games, scouting, and so on. It was our hope that the possession of a title would give its owner added zeal for the particular work allotted to him. It must be admitted that this hope has not been generally fulfilled,

though in one of our villages the Captain, who is a jack-of-all-work, is reputed recently to have put out a dangerous fire by calling out his troop of "scouts." At least, however, it does help us in the work of delegating projects to the villagers themselves, which we consider so important. Thus night-school is another project in which we have sometimes been able to interest our committees for the sake of the many illiterate adult farmers and labourers. Whenever the committee has been coaxed to the point of passing a resolution to open a night-school, it is usually easy for us unobtrusively to induce the Secretary to write into the minute, "Ram Singh, Education Secretary, to be responsible for collecting the necessary funds and choosing a teacher." Then as the months pass by and no school is opened Ram Singh's name can be brought up at every monthly meeting until at last he is shamed into taking steps. Again Government gave a chest of simple medicines free to each of our villages at the outset of our work, and it has been useful to be able to make the local Health Secretary responsible for its care and proper use, for keeping records of the patients, and for collecting the money to buy any refills as the stock becomes exhausted. Or again, in the belief that inter-village emulation is one of the most valuable incentives to induce our people to enter into the spirit of the new work, we organize inter-village sports and tournaments from time to time, and here we could never start to collect the necessary teams if we had not the local captains to work through.

Agriculture in all its forms naturally constitutes the most important part of our work, though here the committees can generally only act as a forum for discussion rather than as directors of a communal project, as our agriculturalists are essentially individualists. Here we generally have to play a slightly more active part in the committee proceedings, conducting propaganda, for instance, for an improved variety of wheat recently produced by the Department of Agriculture, or for the better conservation and use of manure, or for the introduction

of simple implements such as chaff-cutters or hoes. In all these matters the opportunity which our committees offer for discussion is invaluable, for it generally results in at least one bold spirit volunteering to try out our new suggestion. Then if and when he has proved the innovation to be as useful as the Agricultural Department promised, he will come back to the next monthly meeting and report his pleasure in public, and the word of the greatest scientist in the world could not be more effective in inducing his neighbours to follow his example.

Even in agriculture, however, there are ways in which joint action by or through the committees can be most helpful to the village. Among the many suggestions that we have from time to time brought before our committees is that of trying to raise the standard of the local cattle by importing a stud bull to take the place of the miserable scrub bulls who have been the fathers of most of our existing stock. The idea has usually been well received, but nobody has ever come forward who was prepared to undertake alone the risk and responsibility of buying and keeping the animal. To solve this difficulty, in three cases committees themselves have obtained the bulls jointly and are making joint arrangements for their maintenance, sometimes reimbursing themselves by levying a charge for service. Again, canal water is often wasted in quantities because the channels in which it flows from the main canal to the fields are allowed to become clogged with weeds ; no man will bother to clean his own section of the channel as long as his neighbour has not cleaned his, because he feels he will be doing more than his share of work, and so no cleaning ever gets done. Here is a work that should be ideally suited for our committees, as the value of clean channels is widely recognized, so that all that is needed is a little co-operative organization. It must be admitted that the committees have so far been far from successful in tackling this work, but we are still hoping.

Marketing is another branch of agricultural work in

which our committees should be able to accomplish something, as there is little doubt of the benefit that would accrue to villagers who could be induced to market their produce in co-operation with one another. This has, however, proved the hardest nut for our committees to crack, and so far the only instance of co-operative marketing of which we can boast is that of a milk collecting society with headquarters in Saintha itself, which has been running at a loss ever since it was started a year ago, and whose existence is continually precarious. Another fairly ambitious project which we have recently launched is a campaign for consolidation of scattered holdings. It is still too early to say whether this campaign will succeed. We have been lent a co-operative department official, versed in the intricacies of consolidation, for the purpose, and the brunt of the propaganda is falling on him, but the farmers' immediate suspicions of any suggestion of consolidation have always been so strong that if the campaign succeeds in our area at least part of the credit will be due to the existence of our committees in which the scheme is now constantly being discussed, and who are now becoming receptive to new ideas in a way that the individual members never were before.

We make constant use, of course, of the facilities freely offered us by existing Government Departments both in introducing new propaganda to our monthly committee meetings and in helping our committees to implement any resolution that we may have induced them to pass. We listen particularly for new suggestions as to seed, methods of cultivation, and so on, from the local experimental farm, for suggestions of care and breeding of cattle and goats from the veterinary department, and for fruit growing propaganda from the horticultural department ; and officials of these departments give generously of their time to come and support us on the spot wherever a committee seems to be warming to a new idea, or to give expert instructions for the launching of a new experiment when an enterprising farmer has volunteered for it.

Again, we draw freely on the staff of the District Board Engineer, where technicalities of road or bridge building are involved, and on the Public Health Department for advice on sanitary projects. Indeed, our main task is to bring the villagers themselves into closer contact with, and keener appreciation of, the already existing "nation-building" departments of Government. Our whole work could be briefly summed up as : to make our villagers aware of the most glaring shortcomings in their present mode of existence, to induce them to want to improve these conditions, and then to call in any available expert assistance to help them carry out the improvements.

Space forbids my attempting to describe in detail every phase of the work of our committees, but I hope I have said enough to show how many-sided that work is. I cannot end, however, without saying a word about the women's work for which my wife has been mainly responsible. With all our women folk in more or less complete "purdah," it is naturally impossible for the women to take any part in the work of the committees, but my wife has managed to do a little informal work of her own inside the zenanas of Saintha. Her greatest success has been in teaching the women to knit, a pastime which they have now taken to with such enthusiasm that we are beginning to import wool into the village from Agra on quite a large scale—and it is one of the few things which are always readily paid for ! From Saintha the knitting habit is already spreading under its own momentum and owing to the village woman's innate anxiety to "keep up with the Joneses." I was delighted once last winter on arrival at our remotest village, which is not even served by a cart track, to notice a young girl standing in the village square as I entered with a box of gaily-coloured Dhariwal knitting wool under her arm, knitting a winter cap for an almost naked younger brother playing in the mud beside her. My wife has also become quite adept at dispensing simple medicines, which are in constant demand, and she also carries on constant propaganda on

such matters as diet, baby care, and so on. It is desperately slow work, even slower than the work of the committees, but there is no doubt that their fondness for her is beginning to make the women more inclined to listen to at least some of her advice.

In all of this I have not touched at all on the part that our students play in this rural development campaign of ours. This is partly for lack of space, but also because admittedly it has not been easy to fit them into any permanent place in the scheme. Every winter while the staff is in camp small parties of students are arranged on different days to come out and see the work, and these parties either play games with some of our village teams or go on a street-cleaning campaign, or else are sent out in pairs from the camp with a questionnaire on some aspect of village economics, coming back to the camp to pool their results for discussion before returning to Agra. In addition, there are always two or three students every year who are particularly keen on the work, and who come out on bicycles of their own accord whenever they are free, and go off on a propaganda tour or to organize a scout troop or a games team. The difficulty which remains almost insuperable, however, is that it is almost impossible for any stranger, whether Indian or English, to accomplish anything constructive in an Indian village unless he lives there so constantly that the villagers are able to satisfy themselves as to his *bona fides*. But in spite of difficulties, we shall not begin to be satisfied until we have more effectively carried out this part of the aim of the Lindsay Commission which gave birth to this new phase of Christian College enterprise.

SIDELIGHTS ON THE COLOUR QUESTION IN THE UNION OF SOUTH AFRICA

THERE is no doubt whatever that a powerful reason for making the natives of the Protectorates reluctant to have their territories taken over by the Union, and for causing the natives of the Union with one consent to take the same view, is the misuse of authority by the dominant European, and the general policy of repression. It cannot be denied that intelligent visitors to the Union from overseas are shocked by the evidences of repression of the native population.

Within the last few months two extremely important Government Commissions have made reports which shed light upon the relationships between the police and the natives ; whilst a third commission is taking evidence, which is often of a very illuminating character, on the question of the supply of native labour for European farms. The first report is a general investigation into the police system ; the second is a report of the inquiry into the riots which occurred at the Vereeniging (Transvaal) location in September, resulting in the death of two European constables, and serious injury to several others, European and native.

Amongst the conclusions arrived at in the police report is one to the effect that relations between the police and the natives are marked by suppressed hostility, due partly to the odium of enforcing unpopular legislation, and partly to the unsympathetic and tactless methods of enforcement. The illicit liquor traffic is undoubtedly responsible for much of the trouble. Prohibition for natives is the

rule, in distinction from Europeans. There are exceptions to this law in that the mines have for long been allowed to issue a ration of Kaffir beer to their native workers, and municipal beer-houses have been for some time legalized in Natal. Since January 1st beer-houses have been legalized also in the Transvaal in the hope that this may reduce the illicit liquor traffic. In order to put an end to this traffic police raids both by day and night are resorted to, which arouse the greatest resentment amongst the natives. "The entering of houses is made the subject of very bitter complaint, the police being accused of breaking open doors when not immediately opened on demand, of invading the privacy of bedrooms, of ransacking furniture and bedding in search of liquor, of assaulting those who remonstrate and often arresting them for the offence of obstructing the police. . . . Were the need for these raids removed, one of the chief causes which bring the police into conflict with natives would disappear." Complaints were made by natives, by Europeans, and by native welfare societies, of which the membership is composed equally of Europeans and natives, of "harsh and improper conduct on the part of the police towards natives charged with or suspected of the commission of crimes and offences. These complaints appear to be general throughout the urban areas of the Union and have persisted for a long period." There is very grave suspicion that "third degree" methods are not infrequently adopted by the police; and allegations are sometimes made that when a native comes to a charge office to lay a complaint against a European he is sometimes refused a hearing or given a "hiding" for his pains. These charges are almost impossible to prove, for, as the report says, one difficulty is "the disposition of some members of the police who have witnessed irregularities to stand by their guilty comrades, and to suppress or distort the truth rather than get them into trouble." The result of all this is the inevitable one, that the natives, goaded to anger by this sort of treatment, have begun to

retaliate upon the police, who now often have to carry their lives in their hands in the performance of duty. In 1934 four European and four native police were killed in the performance of duty, and 991 were injured. Natives are naturally law-abiding folk, but they have a keen sense of justice, and it is impossible to believe that matters could have come to this pass if the police had always carried out their duties with moderation and fairness.

Another irritant to the natives is the patrol (generally called the "pick-up") van. This van is useful when rightly used for the suppression of crime and disturbance. "Unfortunately it is also capable of abuse. . . . Natives with the rarest exceptions were unanimous in their complaints of its misuse." It has been used for the harassing of pass-less natives, and there have been instances where the van has swooped down upon parties of innocent natives who have been hustled into the van and taken away to the police station, where they may be detained for hours at a time. The report states that a "few" instances have been found where policemen have insisted upon natives addressing them in Afrikaans, with which they were not familiar, and not in English, which they were able to speak. Natives would alter the word "few" to "many." The report urges that there should be a real attempt on the part of the police to invoke the aid of the natives themselves in the maintenance of order; where this has been done striking results have been achieved. But it will take a very long time for the natives as a whole to look upon a policeman as anything but the probable enemy of every native.

The report on the Vereeniging riots states that the attitude of the natives towards the police became sensibly more hostile after the end of June, 1937, when the "pick-up" van was first brought into use, and there is no doubt that the cause of the outbreaks on both days was intense resentment at the introduction of the van, and the manner of its use by the police. It appears also that a

contributing cause was the rough handling of natives by the police, apart from the use of the van.

It is hardly necessary to say that not all policemen are brutal to natives, or unfair in their attitude towards them ; but unfortunately most of the police to-day are recruited from that section of the population which seems to have an inborn antagonism towards the natives. This is not the place to try to analyze the causes for this attitude ; but that it exists is an undeniable fact.

Among the evidence brought before the third Commission, that on the supply of native farm labour is instructive ; the Commission is still taking evidence, which is being published in the Press. There is a considerable shortage of labour for the farms at the present time, partly due to the general prosperity of the country, and the resulting attraction to the natives to migrate to the large towns for work. It has to be remembered that the general point of view of Europeans is that the native has no inherent right to live his own life, but has been placed in his present position by Providence in order to minister to the needs of his European masters. Various reasons have been given by natives for their dislike of farm work. At Pietersburg, in the Northern Transvaal, they stated that the district was becoming notorious for numerous shootings on farms. "Africans on farms have time and again been brutally treated by white farmers for addressing them in English, a language in which they have received their education in missionary institutions ; and also for failing to doff their hats, and not opening and shutting gates, as a sign of submission to the supremacy of the white landowner." In this connexion it is interesting to note that a Dutch farmers' society in the same district recently demanded that all mission stations in European areas should be removed, as they were "black spots and a social evil." Natives will often complain that low-class European farmers will drive native stock on to their farms, and then demand money from the native owners as the price of release. A recent case

occurred in the same district, where a native's goats had strayed on to an European farm ; the native gave evidence that he had gone to claim the goats, had paid the farmer 15s. and then had had three shots fired at him, one of which wounded him in the leg. The farmer maintained that the native threatened to attack him, and that he fired in self-defence ; the farmer was acquitted. In the same court a few weeks later a native was fined £5 for pointing a firearm at another native.

The Deputy Chief Health Officer for the Union, in giving evidence before the Farm Labour Commission, stated that there is a definite and marked deterioration in the health of the natives ; this and the increase in tuberculosis is due to the shortage of protective foods. The complaints as to indolence, inefficiency, and lack of interest in their work on the part of native labourers could be directly attributed to malnutrition. In some native districts eighty per cent. of the children were found to be suffering from tape-worms. He stressed the importance of proper rest periods for labourers ; the presence of vermin in native quarters on farms, by preventing complete rest at night, was the cause of further impaired efficiency. The trouble was that most farm native quarters were so bad that they could not even be fumigated.

Enough has been said to show how much cause the native in the Union has to fear and dislike the European. There is little doubt, nor can there be much surprise, that anti-white feeling is steadily increasing ; it would be almost a miracle if it did not.

On the other hand, it is only fair to say that the Native Affairs Department, under an enthusiastic, able and devoted Secretary, is doing an immense work for the natives, particularly in the reclamation and agricultural development of the native reserves ; in other words, strenuous efforts are being made to catch up with the neglect of the past thirty years. If the Native Affairs Department can be protected from political interference, matters will go well. Municipalities are developing a

conscience, and are trying to remedy disgraceful conditions of native housing. Toc H., Rotary and particularly the Race Relationships Institute, are rousing public opinion. Pretoria is about to spend three-quarters of a million pounds on a new model location. But there are still dark spots. At Benoni, on the Reef, housing conditions have been utterly scandalous, and the result is an infantile mortality of about 600 per 1,000. An official at Capetown said the other day that the death-rate amongst non-Europeans (in Capetown they are chiefly half-castes) was double that of the rate for labourers in Western Europe. Finally it should be remembered that in 1936 the Government passed legislation authorizing the purchase of about 14½ million acres for the enlargement of the native areas. But so much harm has been done in the past, and hardships at the present time are so great, that it will take many years and much hard work to convince the native that the white man is prepared to give him a square deal.

PALESTINE: WHERE IS THE WAY WHERE LIGHT DWELLETH?

ANYONE who has the answer to this question of Job in relation to the Holy Land would surely be welcomed by those with whom rests the terrific responsibility of controlling its affairs, and perhaps determining its destiny for many centuries to come. One of the oldest residents in Jerusalem was asked the other day how far he thought it was necessary to go back in history before reaching a period when there was so much unrest, uncertainty, misunderstanding and disappointment as we find in these serious days. The answer was, "In the years around A.D. 70, when the Roman legions under Titus were preparing the investiture of the Holy City." There have been days since then with as much violence and bloodshed, much more than to-day; but it was not the crusading days that were selected (days from which the country has hardly yet recovered, so far at least as the relationship between Islam and Christianity is concerned); nor yet the days of the first Arab invasion over thirteen centuries ago, for history relates that the inhabitants were rather pleased than otherwise at the defeat of Byzantium; nor again the later inroads of the Tartar hordes, when fear was rife all through western Asia and eastern Europe; but right back to within forty years of the time, which our Lord foresaw so clearly, when in connexion with Jerusalem He talked about "men losing heart from fear and foreboding." This state of mind is undoubtedly prevalent now as then, and is widespread through all the communities. We are beginning to understand again what words like these really mean. People fear for themselves perhaps, but they fear much

more for their children. How apt the words of Jesus to the "daughters of Jerusalem," on the way to Calvary, "Weep not for Me, but *weep for yourselves and for your children.*" The future for Palestinians hardly bears contemplation.

Christians indeed probably have to go back beyond the years A.D. 70, when they were a small minority, before they can find a period parallel with the present time. This fact ought to be borne in mind as we try to find out whether there is a "way where light dwelleth"—whether there is anything the Church of Christ can offer or essay not as a solution, still less as a palliative, but as a suggestion for the beginnings of better things. The Church is here in its very smallness, not as a political entity nor for the production of ways and means for meeting the troublous problems, but for the bringing into the arena of Palestine's life those forces of the Spirit which were first released here, and which would make it easier for everyone to be more reasonable, more practical, more hopeful. But it is through this tiny Church (less than ten per cent. of the total population) that Christianity must ultimately express itself. There is a foreign element as well in this Church, a foreign element both missionary and otherwise, to which questions are often put that are hard to answer. No longer can the missionary hide behind the excuse that his society does not approve of missionaries having anything to do with politics. No one can live in Jerusalem without developing an attitude or a point of view; and it is perhaps the missionaries with their attempt to understand both the present outlook and the background of those amongst whom they live, who are more than others called to the ministry of interpretation. No missionary can avoid being asked questions. Of course Palestinians realise that other countries are in a worse plight than their own so far as the actual accompaniments of war are concerned; but they do wonder whether there can be another place in the world where so many misunderstandings exist as

between the groups that live in it, or which is so thoroughly misunderstood by so much of the rest of the world. They want to know why people further west seem incapable of seeing that the future of Palestine and the future of Jewry are *not* bound up together, or that the disgraceful condition of Jews in Europe can *never* be relieved through wholesale immigration into Palestine. Palestinian Arabs would like to help in solving this problem, but only if they are untrammelled by the dead weight of the religious, economic and political interests of other nations. As it is, they are powerless to help when eyes at home seem so deliberately blind to facts and ears so deliberately deaf to voices that for twenty years have asked for consideration. Why, they want to know, has so much money been spent on armies that might have been spent on education, and with what would have been spontaneous and constructive results? Cannot people see that poverty breeds not only poverty but also an activity that is subversive and wrong? Why has policy apparently been so studied as to bring out the worst side of human nature? Why has so little—almost nothing—been done to make an appeal to the better side? Why are *we* still so very superior, unwilling to admit *our* share in the responsibility for the lamentable history of post-war Palestine? Why has there never been any concerted effort to bring the two great peoples now in the land together around a common desire to find the formula that God must have for Palestine, Jewry, Araby, England?

In face of all this and more, the Church must essay the promotion of that ministry of reconciliation to which she is ever called. Political theory may conceivably find a way out of the *impasse*; but it can never change human nature. Only God in Christ can do that. If the Muslims and the Christians have not yet forgotten or outlived the results of the crusades, the Muslim community to-day must take a long, long time to forget that these troubles have been brought about so largely by a west that it *connects* and *confuses* with Christianity. How

then can the Church find the place where all that is best in Arab life and character—the courtesy and generosity, the ability to learn and to develop what others have originated—can be put to the widest test and use? But there is a pre-requisite to the exercise of this ministry of reconciliation so far as the Palestinian Church is concerned. The chief hindrance does not lie in the manifest divisions that exist, though there are divergences deep and wide which must be healed; nor does it lie in the need of something to win the allegiance of the younger generation, though that does not seem yet forthcoming. What most of all stands in the way of the exercise of this ministry is the practical impossibility of going to people who are suffering from a real sense of grievance, until justice has been vindicated and some effort put forward to make what is wrong right.

In a certain sense the Christians of this land might have exercised such a ministry with greater freedom and power before the war, had the need arisen. For they were as different communions in a peculiar position. Living under a Muslim Government, the Turkish, they had connexion with other lands. For those in connexion with Roman Catholicism of one sort or another, there was France or Italy in the background. For the Orthodox there was always Russia. The Protestants could look either to England or Germany. American Christianity also meant much in and for the Turkish Empire. But all these privileges of a political nature are well nigh swept away. Doubtless it is better so, but what has there been to take their place? Bereft of these props the Christian hardly knows where he is to-day. In the old days he had come, in common with the Muslim inhabitants of the simpler kind, to view with favour groups or societies who came into Palestine, bought land and settled down in missionary and philanthropic work for the benefit of the country. Franciscan efforts of this kind have their roots very far back into centuries long past. At first he thought that Jewish immigration

was something of the same kind ; the mistake is now apparent. For the most part he has come to regard immigration as an *unmixed evil* ; and it sometimes looks as if he and his Muslim fellow countryman had awakened too late to facts as they are. He knows that competition is futile. How can the Christian in face of all this go to the Muslim with a ministry of reconciliation ? He would give anything to know from the Jews whether the aim is political or religious. Whichever it is it is just as perplexing and must be met in different ways. Sometimes it does seem the latter, and then to his consternation he finds that Jewish immigration on a religious basis gains support from some of the fundamentalist groups of western Christianity. Here, it seems to him, is politics under the guise of pietism. And if he is sincere in his Christian belief, he cannot square this strange doctrine of a promised land with his reading of the New Testament. Was Jesus wrong, then, when He said, "It is finished" ? Was St. Paul at fault in his claim that in Christ there was neither Jew nor Greek ? If it is political it seems so unjust ; if it is religious it puts the Gospel out of court. Oh, where "is the way where light dwelleth" ?

The moral and the answer to the problem is surely in part that none of us, whether Arab, Jew or Briton, is exactly without responsibility, but that so far as we are concerned as Christians, our Lord's words are true as they cannot be in the case of non-Christians that "to whomsoever much is given of him shall much be required." In other words, it is surely for us to take the first step on the path of repentance and to tell the Heavenly Father in ways the world can understand that this is one of the places where we have been wrong ; for "to him that knoweth to do good and doeth it not, to him it is sin." Otherwise, and again in the words of Job, we shall "grope in the dark without light."

SELF-EXPRESSION IN THE YOUNGER CHURCHES

By THE BISHOP IN IRAN *

INDEPENDENCE is a word that has become a commonplace in missionary thinking to express the aim to be pursued in connexion with the younger churches which are now developing all around the world as a result of the missionary activities of the Protestant Churches of western Europe and America. It has become usual to consider this independence under the three categories of self-support, self-organization, and self-propagation.

The idea and purpose which has been expressed in these terms is a very high one and it was one that urgently needed to be stressed. It expressed a new attitude and outlook on the part of the older churches which had to take the place of the old patronizing attitude which has controlled the thought and policy of missions in the past.

It is well to remember that at the same time political thought in England has been passing through a similar change, and we can see its development from a narrow imperialism to the present conception of a commonwealth of nations inside the Empire, naturally dependent upon one another for protection and prosperity. This will serve as a valuable analogy and help us to understand what has been taking place in missionary thought and policy.

In the old days colonies and dependencies were thought of chiefly as a source of profit for the home country. The mother country took over full responsibility for the government and protection of the colonies and also developed their resources with a view to the needs of the home lands and the enrichment of investors, rather than

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for the benefit of the colonies themselves. At the same time much was talked of the advantage of the spread of enlightenment and civilization as an offset for the lack of material advantages enjoyed by those countries.

The Western Churches then also tended, unconsciously, no doubt, to adopt the same kind of attitude. Missions were thought of rather as extensions and developments of the home church, opportunities for extending church denominations and organizations, valuable fields for spiritual development, while the idea of letting anything go out of the control of the home churches was seldom contemplated.

The result of such an imperialistic attitude in the political sphere was, as we know, disastrous and the Empire lost some of its richest colonies. In the church it led to very strained relations as between "foreigners" and natives in many missions, and in some cases delayed the healthy growth of young churches.

Later the political attitude altered, the home Government encouraging the development of free independent governments and peoples and renouncing any desire to dictate to them or to exploit them for her own benefit. The churches and missionary societies have similarly tried to emphasize the independence of the younger churches and their freedom to determine their own life.

But there seems to be a change of emphasis taking place in the political sphere. There is not now so much talk of independence as of inter-dependence. The independent or semi-dependent peoples within the Empire are becoming more and more conscious of their mutual need of each other. Each part is coming to recognize that for the protection and full development of its own life it needs the help of the others, and so a deeper sense of fellowship and brotherhood is growing up based no longer upon fear but upon mutual understanding.

Similarly, I believe, in our thinking and planning in the sphere of Christian missions we need to remind ourselves more of our need of one another than of our

independence of each other. The ideal is not independence but interdependence, as we realize that we have something to offer to, and to receive from, each other. We are all one body, and no man can say of the other "I have no need of thee," for we are members one of another.

Historically the Nestorian Church offers a tragic example of the result of the "independence" of a Christian Church. During the great formative period of the Christian Church in the early centuries, that Church was politically outside the Roman Empire and geographically isolated from the rest of the Catholic Church. The consequences of this independence were disastrous for that Church. It got cut off from the main stream of Christian life and thought until it lost its original glow and fervour. It became a mere relic of its ancient self without life or power.

Independence may be bought too dearly at the expense of true spiritual life and progress. If it results in a church being cut off from the vital fellowship and spiritual inheritance of the older churches, then there will be spiritual atrophy or a tendency to develop abnormalities. Heresy is the abnormal development of some side of truth at the expense of its complementary truth. The full measure and meaning of the truth as it is in Christ can only be discovered when the glory and honour of all the nations are brought into the one Catholic Church.

The ideas of self-support, self-organization and self-propagation, have been valuable in bringing home to the younger churches their need for self-support and self-expression if they are to grow up out of childhood. But I cannot help feeling there is danger in over-emphasizing this line of thought. The words themselves seem to express the thought in a rather superficial and materialistic way. When we try to analyze them they seem to translate themselves into terms of money, numbers, and efficiency. They express not so much the spiritual life itself as the outward expressions of it. I do not know who first coined the words in this connexion, but I imagine it must have

been a member of one of the older churches, a member of one of the missionary societies, and probably someone on the organizing staff of one of the societies living in England or America. For they suggest rather the results of the spiritual life of the younger churches which the society would like to see taking place, thus helping to solve some of the greatest problems of the overworked and harassed missionary secretary or committee member at home. And certainly since these terms have come into common use this side of the picture has often been stressed. The financial stringency of the post-war years has inevitably made all societies grasp at any way in which they might be able to devolve some of their heavy responsibilities on to younger shoulders.

These words have expressed the way in which we think that the younger churches should develop, and I would not for one moment suggest that they are not legitimate results which we should expect and indeed work for. But I do suggest that they may not necessarily be the first results or rather signs of growth and adolescence in the young churches and that it might be healthier not to consider them as the primary results but rather as the indirect results of a strong growing spiritual life—the by-products as it were of the spiritual life. It would be better if they were the unconscious result of our work, while the conscious aim both of the younger churches and of the missionary societies should be a more directly spiritual one.

What we really want is the reproduction of the life of Christ, the growth of spiritual discernment, or as St. Paul puts it, that “Christ may be formed in them.” Once this takes place in a national church then the natural result will be the growth of self-support and organization in its various forms. Once the Christ-life has taken root nothing will prevent its expression in the fruits of righteousness.

If then these categories are beginning to prove inadequate, what others can we adopt in their place? Let us

turn our thoughts from the superficial outward manifestations of life and growth and consider the deeper and more inward realities of life.

The ultimate values of life are usually thought of under the three "absolutes"—Truth, Beauty and Goodness. And I think that these three values may supply us with a more fruitful and rewarding line of thought. Instead of asking ourselves, or expecting from the younger churches advance on lines of self-support, self-organization, and self-propagation, let us ask how we can help them to develop along the lines of Truth, Beauty and Goodness, as we see these revealed to us in Jesus Christ. When we think in these terms we get down to the wider and deeper expressions of the spiritual life.

How far are the younger churches grasping and expressing the *Truth*? How far have they grasped the meaning of Jesus Christ and interpreted Him to themselves and through themselves to their own peoples? At first the truth of the Gospel comes to them in foreign guise—foreign phraseology interpreted through foreign minds and pens. And it remains a foreign religion until it can be translated through the minds of nationals and become naturalized and indigenous. When there arise interpreters such as Kagawa in Japan or Sadhu Sundar Singh or Bishop Azariah in India or a Canon Apolo in Africa, then the Truth of Jesus Christ has begun to be translated into the mind and thought of those peoples. But there must be many such interpreters in the younger churches before the depth of the riches, both of the wisdom and the knowledge of God, can begin to be appreciated in all its "manifoldness" (*Eph.* iii, 10).

And how far have the younger churches appreciated "the beauty of the Lord" (*Psalms* xxvii, 4)? Perhaps the thing which strikes one most in a young church or a young Christian lately brought to Christ is the lack of appreciation of beauty in this spiritual sense. Here is something much more subtle and hard to define. It is more difficult to help the young churches to enter into this heritage

of the Lord. But we must encourage them to find out for themselves this beauty and to express it in ways that will appeal to the genius of their own natures. It will be seen in the creation of hymns and the evolution of forms of service which satisfy their own feelings and emotions in worship. Their poetry and literature must enshrine the new Truth and Beauty which they find in Christ. They will begin to adapt their own peculiar styles of architecture for the purpose of Christian worship. When these things begin to appear we may be sure that Jesus Christ has begun to take root in the deepest recesses of their spirits.

But most important of all is the growth in goodness—the fruit of the Spirit is goodness. There is a Christian character which is unique and characteristic and universal in its broad outlines and yet it develops differently in detail and colour under varying conditions. Each nation as well as each individual differs in its expression of this Christian character. In the same way the type of Christian saint has been different in different ages throughout the Church. There is development, growth, variety, in the expression of goodness.

The missionary institutions such as hospitals and schools, with their large and efficient organizations and big staffs and expenditure, are self-expressions, not of the younger churches, but of the home churches. They represent the missionary and social “goodness” of the sending churches. How are the younger churches to express their own Christian character? their qualities of saltiness and light? Peculiar difficulties face a Christian individual or a young church in their expression of their Christian life, which it is very hard for a member of an old church in the West to appreciate.

We do not always realize how much the fellowship of the Church helps us in making the expression of our Christian lives easy and natural. Consider how natural and easy it is for a Christian in the home lands who wants an outlet for his activities to join one of the many

organizations for social or religious work or to go to his local pastor and offer his services for some special type of work, and how gladly he will be welcomed and encouraged in it. But in many cases the Christian member of a young church may be separated many miles from the next Christian. He may be the only Christian in his village or town—how much more difficult to know what is a practical way of showing his “goodness.” Add to this the fact that his family may be actively opposed to him and do everything to hinder him. Certainly he can be truthful and honest and generous in his conduct, but these elementary characteristics of Christian character may cost him more than we think. The old ways of dishonesty and deceit which were open to him previously to make a little more money are now closed and this may mean a reduction to real poverty. Also when he becomes a Christian other complications often present themselves. Probably he loses credit amongst his non-Christian neighbours and has to pay cash down for all his purchases, if indeed he is not often refused the right to purchase. He may also lose his job if he is not independent, and his inheritance, if any, will probably not come to him.

Then the Church as a whole is up against similar difficulties. It is a small minority in a large hostile non-Christian society—a very different thing from our experience in the home lands where, even still, the non-Christian forces have to apologize for their existence and justify themselves in the face of strong Christian moral forces which still exert strong pressure on men’s minds and attitudes long after they may have given up any definite Christian faith.

As long as the young churches are still small and very poor and unorganized, how can they undertake any of the normal Christian activities which mean so much to its strength? Some outlet must be found whereby they can translate their faith into practice and impress their life on Society.

More than this, they find themselves opposed at every

step by Government regulations and suspicions of every kind. Yet the Church cannot develop its full life until it can express its character in active goodness.

There are two ways of trying to tackle this difficult situation. The Church must deepen and extend its own Christian fellowship so that at least within its own borders some kind of social service, however small, may be taken in hand to give scope for the expression of this goodness.

And secondly, we should recognize that the spirit of Christ extends beyond the limits of the Church as such. In most places can be found some outside the Christian fellowship who are doing real social service, and the Governments to-day do much useful and necessary service of this kind. It is surely the duty of Christians and of the Church to recognize these efforts and to seek in every way by friendly encouragement and voluntary work to assist such efforts. In this way they may strengthen their own spiritual characters and display the love of Christ to others. But let it be done—and let it be known that it is done—in the name of Christ and for His sake.

Surely if a Church grows in the understanding and knowledge of Truth, Beauty and Goodness, as it is revealed to us in Jesus Christ, we can be confident that it will develop power of organization and support which will then be based on a firm foundation, and it will also refund the older churches in the finer currency of new spiritual experiences of the Truth, Beauty and Goodness of Christ.

VOCATION AND MINISTRY

BY H. F. KIRKPATRICK*

THE problem of selecting the best available priests from the home Church to staff posts in Missions overseas seems to require at this time a re-examination of the term "Missionary Vocation." Bishop Noel Hudson urged such a re-examination in an article in *The Church Overseas* of April, 1934. With the greater part of what the Bishop then said the present writer finds himself in agreement, but this article is written from a somewhat different point of view. It also considers more fully the functions of the Missionary Colleges in England. It does not concern itself with the nature of the calling of lay-workers.

I

The Church, the Body of Christ, shares the Priesthood of the Eternal High Priest. It is His priestly instrument in the world. From within the Body, God chooses certain men for the representative ministerial Priesthood. He chooses them not merely to perform certain functions, but to a life. The individual called is to give himself wholly : by grace he is to become of a certain character which is called priestly. God moves men in various ways, and the Church has her machinery for testing the reality of what is believed to be a call, and finally makes the call definite through her Bishops. But Priestly Vocation is far from being merely a call to get ordained. Vocation does not cease on the day of ordination. Rather, the whole ministerial life is to be lived as a response to a continuous Vocation from God.

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The fundamental nature, therefore, of Priestly Vocation is that it is a divine, not a human, choice, and that it is a continuing call to a way of life and to a character.

The Church is not a local denomination, and the individual is ordained "to the office and work of a Priest in the Church of God." Response to Priestly Vocation, therefore, involves a willingness to serve God at any given time at any place where it can be clearly seen that it is God's will that a man should serve. His ecclesiastical superiors have the responsibility of judging what kind of ministry a priest should undertake, and for how long before he moves to another post. The absolute willingness to serve anywhere may be limited by such things as health or family ties, but no sincere priest will leave one post for another unless he is convinced that there are positive indications that it is God's will that he should do so.

This Spirit-guided indication of the particular place and time and kind of ministry may also be called vocation. But it is not vocation in the same primary sense of call to a life that Vocation to the Priesthood is. It is not essential to the conception of Priestly Vocation that it should include from the outset a conviction that the recipient should work for three or five or seven years in a slum or a suburb, in the north of England or the south. God indicates those geographical and temporal conditions of the exercise of the Priestly Vocation from time to time as He sees best. We must, therefore, in thinking out the meaning of Vocation, be very careful not to confuse these two uses of the one term.

Yet it is just this confusion that has gradually arisen in the common use of the term "Missionary Vocation." We have come to speak of "Missionary Vocation" as if it were a special kind of Priestly Vocation—Priestly Vocation plus a something which some men possess and others do not. This plus differentia is supposed to be a certainty that the man is to exercise his Priestly Ministry overseas.

The truth surely is that for a priest his Vocation is first and foremost to the Priesthood. From time to time God indicates where and when He wills that Priesthood to be exercised, and the where and when include the Mission Field. Barnabas and Saul were primarily Apostles, and were exercising the apostolic ministry in Antioch when God called them to the first missionary journey. "Separate me Barnabas and Saul for the work whereunto I have called them." The call to missionary work is a call to exercise the Priestly Vocation in particular circumstances ; it is not the Priestly Vocation in itself.

If this contention is true, and if the distinction between Priestly Vocation and geographical and temporal call is sound (and it appears to be scripturally and theologically sound), the confusion of thought involved in the usual sense given to the term "Missionary Vocation" is positively dangerous. It tends to set up an unwholesome and unreal distinction between Missionaries and Priests. The Priest who does not claim to possess the supposed special kind of Priestly Vocation which is called "Missionary Vocation" is liable to think that there is no obligation on him even to consider the possibility of work overseas. The distinction between home and foreign work is falsely demarcated. The overseas Bishops have continual difficulty in filling their vacant posts.

Bishop George Augustus Selwyn, with what Scott Holland called "his power of practical prophecy," saw this point very clearly. His words, written in 1841, might have been written for us a century later :

It has never seemed to me to lie in the power of an individual to choose the field of labour most suited to his own powers. Those who are the eyes of the Church are the best judges.

Whether it be at home or abroad is a consideration which, as regards the work to be done, must rest with those who best know what that work is, and how many and of what kind the labourers.

The only course seems to be to undertake it at the bidding

of the proper authority, and to endeavour to execute it with all faithfulness.

I looked upon this as the first exercise of the Church's lawful authority, and I asked myself, What is the duty of every priest? There could be but one reply—to obey.

II

Further, the danger from what is alleged above to be the misuse of the term "Missionary Vocation" has become acute in the case of candidates for the Ministry who are supposed, or suppose themselves, to have such "Missionary Vocation," and are marked off as missionary candidates, at an early stage.

During the nineteenth century there were founded four Missionary Colleges, of which three are at work to-day. They were founded to supplement the supply of priests overseas by affording training for ordination to men with Priestly Vocations who had not, for the most part, had the advantage of education at Oxford and Cambridge which were (apart from the supply of a few men from Durham and Trinity College, Dublin, and London) the sole sources of supply. These men were not necessarily socially or intellectually inferior to Oxford and Cambridge men, but there was a strong feeling that the absence of a degree was a bar to ministry in England. Their only opportunity, therefore, of responding to the Priestly Vocation which they believed that they possessed, was by pledging themselves to work overseas. This attitude may appear to us to-day to be unjustifiably snobbish, but we are not at the moment concerned to sit in judgment on our forbears.

Organizations soon grew up, such as the Missionary Candidates' Associations and the Societies' Candidates' Funds to provide financial assistance for missionary candidates. There was little financial assistance to be had towards training for the priesthood except from missionary agencies, and consequently the poor man, if

he was to get help, was often encouraged to pledge himself to missionary work. Both for admission to the Colleges, and for the receiving of a grant, the question was, naturally, put, Has this man a "Missionary Vocation," and is he prepared to pledge himself to life work abroad? But there seems to have been no clear attempt to think out the exact connotation of "Missionary Vocation" in relation to Priestly Vocation.

These men, therefore, were required to pledge themselves as a condition of their training, and were sent overseas for ordination at the end of their College course, or were ordained by the Bishop of London "for the Colonies." After the War the overseas Bishops began to ask that their candidates should have two or three years' experience in England before going abroad. The Missionary Colleges, therefore, have been working strictly to the standards of examination and length of course required by the English Bishops. They have aimed at a standard spiritually, intellectually, morally and physically not below that of the best Theological Colleges which take both graduates and non-graduates. They have all improved their accommodation and plant in recent years, and it is no reflection on those who laid the foundations in years gone by to say that probably never have they been so well equipped or so well staffed as at the present moment.

But the Colleges and their students are grievously hampered by the erroneous conception of "Missionary Vocation" discussed above, and by what follows from it, the incubus of the pledge in advance.

Many such pledged men have done, and are doing, heroic work abroad of the greatest value to the Church. Some are now ruling dioceses with conspicuous success. All honour to them. But the system of the pledge in advance has been little short of disastrous to some men. It has meant that the attitude of the home Church has been that training at a Missionary College involves a sentence of banishment from England, if not for life, at

any rate until health breaks down, or old age comes on. Men who discovered that they were not fitted for missionary work and returned to England found themselves under suspicion, as blacklegs who had let down their College and the Church by returning. They had broken their pledge and repudiated their "Missionary Vocation." Others stayed overseas from a sense of obligation though they knew that they were square pegs in round holes. There may have been a few who succumbed to the temptation of using missionary money and Colleges to obtain ordination with no serious intention of trying to settle overseas, but these were few. Their action can in no way be defended, but it is one of the evil results of the pledge in advance.

Of the pledged Missionary Candidates who, under the recent arrangements, serve a curacy in England, a not inconsiderable number has discovered during that time that they have no aptitude for overseas work, and that there is no indication that God is calling them to it. These men are not all of one type or class, nor are they all from Missionary Colleges. Some of them have been financed through Universities and Theological Colleges of the ordinary kind. The necessity of repudiating or seeking release from the pledge causes a serious spiritual struggle to the man of tender conscience. The less sensitive man may regard the pledge as something which may lightly be repudiated, and his conscience is dulled. In some English dioceses the pledged priest finds himself regarded, quite unjustly, as *ipso facto* second-rate. The pledged candidate feels himself apart from other candidates. He lacks the freedom which is necessary for full response to his Priestly Vocation, and to his theological education.

In short, the system of the pledge in advance is based upon a confused and unjustifiable conception of Vocation. It is binding on men's consciences a grievous burden. It is in effect demanding from young men at the outset of their theological education a certainty about

the will of God for their future which the Church has no right to demand from any candidate, and does not demand from the majority of candidates.

In the interests of the Church overseas and at home, in the interests of candidates for ordination, for spiritual, moral and theological reasons, the term "Missionary Vocation," the system of the pledge in advance, and the confusion of thought on which they rest, must go, once and for all.

III

The last two paragraphs contain the main contention of this article. It is that which the writer wishes to urge on the Church as being of the very first importance to-day. What follows is an indication of certain practical problems which arise as soon as the pledge in advance is abolished.

What will be the future of the Missionary Colleges? Bishop Hudson urged that they should become ordinary Theological Colleges. On grounds of sheer logic this is undeniable. But it can be argued that this would be a mistake. The Colleges exist: they have valuable traditions and contacts with the Church overseas. Provided the pledge in advance, or any disguised form of it is abolished, the Missionary Colleges can look forward to a future of renewed fruitfulness in the service of the Church. They could remain as Colleges with a special missionary outlook and character, just as other Colleges have developed special outlooks and character. To them would come, as at present, men from overseas who wish for training in England. To them would come men who particularly wished, while learning to respond to their Priestly Vocation in complete freedom from pledges, also to learn of the Church overseas, and of the characteristics and aptitudes required for service abroad. Their missionary interests and inclinations could be encouraged by the trend and emphasis of the theological teaching and

by special contacts with missionaries and the Societies, and, less concretely, but effectively, by atmosphere and tradition. No doubt a proportion of these men would sooner or later learn that service overseas was not in God's purpose for them, but their training should have made them thoroughly missionary-hearted home priests. Those who were led to overseas service would come to it all the stronger for having come freely and uncompelled by any pledge. In his vision of the Missionary Colleges of the new ideal, the writer sees them as places for picked men with a lofty conception of the universality of Priestly Vocation.

The abolition of the pledge in advance, and therefore of grants given on the strength of that pledge, raises the question of the use to which funds now available for missionary training purposes can best be used. Probably the simplest and most satisfactory use for these funds would be by way of block grants to the Missionary Colleges. Or it might be possible to work out some plan whereby in certain cases, by no means all, of men accepted for service overseas by a Society, the Society should repay some or all of the sums expended by another grant-giving body for the education of the Priest. This would ensure that money given for missionary candidates was only used for men who actually went abroad, but care would have to be taken that there was no implied obligation laid on the man concerned.

There is a financial difficulty, but its solution ought not to be impossible. A financial difficulty must not be allowed to blind us to the moral and spiritual importance of the abolition of the pledge in advance, so that every candidate may be free to respond to his Priestly Vocation and exercise his priestly ministry, not where and when man plans, but where and when the Holy Spirit wills.

A MAN UNDER AUTHORITY

By F. C. SYNGE*

“ Paul, an apostle of Christ Jesus through the will of God.”

—2 *Cor.* i, 1.

WITH this or an equivalent phrase St. Paul introduces himself at the opening of most of his letters. It is worth a pause for meditation. The word “apostle” slips too easily off the tongue, and the phrase, “the will of God,” has become dulled with use. Yet any expression with a passive voice echoing in it deserves attention when used by St. Paul.

We tend to think of the apostle as a dignitary and to suppose that St. Paul is here making a claim to an office. So, indeed, he is. There were not many apostles, and Paul was both proud to be numbered among them and also ready to defend with some vehemence his right to the title, as in 1 *Cor.* ix. But he is making more than a claim to an office. It is the word’s primary meaning that is in his mind: one who is sent out, an emissary. It is always wise to pay attention to St. Paul’s use of the passive; a whole essay might be (and probably has been) written on the passive voice in St. Paul. By its means he drives home his favourite theme, God’s initiative, God’s power, God’s salvation. “Emissary,” then, rather than “apostle” is St. Paul’s meaning, a holder of an important office, but none the less a subordinate officer.

This passive sense is reinforced by the words, “through God’s will.” And again we shall do well to change the translation, for the word “will” has been weakened in contemporary usage. God’s will is something more than His wish or inclination; it is not so much the will as the thing willed, the plan or purpose.

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St. Paul, then, speaks with confidence and certainty that he has been sent out in accordance with God's plan. This confidence is astonishing, so startling indeed that we might be tempted to ascribe it to conceit or even to megalomania but for the fact that he does not stand alone. The prophets of the Old Testament make the same claim. They speak of a sense of compulsion which comes from God. Of its origin they have no doubt, e.g. *Amos* vii, 15 ; *Hosea* iii, 1 ; *Isaiah* viii, 11 ; *Jeremiah* xx, 9. It is compulsion akin to this which St. Paul experienced and of which he speaks in *1 Cor.* ix, 16, 17.

There is a characteristic which is common to all these men—the entire surrender of themselves to God. They record compulsion and they record in the same breath their obedience. It is a mistake to explain the phenomenon of prophetic inspiration by emphasizing only God's compulsion. It is a mistake to suppose that God issued His call thus urgently only to a handful of men. We must take into account the obedience of the men who speak of compulsion. They did not respond to God's call because He compelled them ; rather they experienced this compulsion because they fully surrendered to His call. There is no compulsion by God of the unwilling.

St. Paul's use of the term "slave of Christ" of himself is not a product of mere piety. He chose it just because of its connotation of forced labour, of compulsion. (It is, incidentally, to be regretted that our English versions have shrunk from the word "slave" and have substituted "servant.") St. Paul was not, however, a slave of Christ because he was compelled to be. He was compelled because he had offered himself as a slave, in utter submission, because he had surrendered his freedom and his "rights."

God's call to us is as strong as to St. Paul. If we do not feel the same compulsion it is because our surrender is but partial. We cannot feel the compelling call until we make the response. God is irresistible only when we cease to resist Him.

APOSTLE OF CHINA *

By K. H. CHANG †

WITHOUT exaggeration this life of Bishop Schereschewsky, Apostle of China, can be called an inspiring biography. Dr. Muller has written what is so rare in these days, a really outstanding biography of a great missionary scholar and bishop. The book is worthy of the subject, and that is the highest praise a reviewer can give. The whole Anglican Communion ought to thank God for this life of consecrated service and victory over overwhelming odds.

The book reads like a romance. It tells of a Russian Jew who became a Christian in America ; of a scholar who in spite of his thrice repeated "Nolo Episcopari" had the episcopacy thrust upon him, and rose to the occasion by proving himself a great missionary bishop with vision far ahead ; of a paralysed man who in spite of utter physical helplessness, by the use of one finger pounding on a typewriter, translated the whole Bible into easy Wenli—that is, the simple written language of China. Such heroism inspires, uplifts, and redounds to the glory of God.

Schereschewsky accomplished three great things in his life, a life, in the words of his wife, "laborious and full of strange vicissitudes." First as a scholar ("One of the six most learned Orientalists in the world," according to Max Müller), he did for the Chinese Bible what Tyndale did for the English Bible. Single-handed he translated the whole of the Old Testament from the original Hebrew into Mandarin, the spoken language of the Chinese people.

* *Apostle of China. Samuel Isaac Joseph Schereschewsky, 1831-1906*, by James Arthur Muller. Published by Morehouse Publishing Company.

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He rendered into easy Wenli the whole Bible. He translated, with the help of Burdon, afterwards Bishop of Victoria, Hong Kong, the Prayer Book into Mandarin. And just before his death he finished the Reference Bible in Mandarin and easy Wenli. Secondly, as bishop, he inaugurated a new era in the Christian mission in the Far East by founding the first university in China, St. John's University, Shanghai. The Anglican Communion has thus the distinction of starting the first institution of higher learning in China. It was a daring idea. It was almost like the dream of a visionary. He was handicapped by lack of enthusiasm and lack of funds, but with wonderful business acumen which people did not believe he possessed, bought Jessfield Farm, in Shanghai, an ideal spot for a university, and opened St. John's in 1879. From this famous university have come forth some of the leading men in the China of to-day. To mention only a few, Dr. T. V. Soong, Madam Chiang Kai-Shek's brother, at one time Minister of Finance ; Dr. C. T. Wang, the present Ambassador to Washington ; Dr. Alfred Sze ; Dr. V. K. Wellington Koo ; Dr. W. W. Yen ; Bishop T. K. Shen. Well may future generations of educated Chinese rise up and call him blessed ! And finally, he did a wonderful thing for the whole Church of Christ militant here in earth ; he left the heroic example of one who when deprived of the use of his limbs refused to bow to physical disabilities, but struggled on undaunted, with a will power and a persevering spirit seldom seen in the annals of the world. And so in his weakness he embarked on the greatest task of his life, the translation of the whole Bible into easy Wenli, "the current form of the book language of China." The romance hidden behind the words, "the one-finger Bible" ! The record of how for seven long years he pounded away with his one finger until two thousand foolscap pages were covered with the Romanized equivalents of the Chinese characters ; how he worked for eight or nine hours every day ; how in his frail health he ventured out to China once more and

then on to Japan to see the Romanized script converted into Chinese character again ; how in his zeal he tired out his Chinese scribes ; how he went on to Japan to arrange about the printing, until at long last the whole Wenli Bible was completed, a work " begun in weakness of body, but continued and ended in strength of spirit." When his wife finally saw the completed volume " she was awed to think how much of her husband's life had gone into it." But she looked on it chiefly, she said, as " a monument to the Giver of all good," who had " sustained him and enabled him to proceed day by day with the work." And he died in harness. He was just completing the manuscript of his Easy Wenli Reference Bible when his call came on Monday, October 15th, 1906, twenty-five years after he had the sunstroke which paralyzed him. The night before his death he was heard to say twice, " It is well ; it is very well."

A word must be added about his wife. The story goes that he walked seven hundred miles to meet and propose to this able and accomplished woman. What she was to him in his years of weakness and suffering only God knows, but according to their daughter, she was his " wife, companion, mother and friend." For nearly twenty-five years she would get up to read to him at any hour of the night when he could not sleep. And he usually slept five hours at most. Over their graves stands one cross. In death they are not separated.

The author and the publishers, Morehouse Publishing Company (the equivalent to Mowbray in America) are both to be congratulated on the production of such a beautiful and inspiring book.

REVIEWS

THE CHRISTIAN MESSAGE IN A NON-CHRISTIAN WORLD.

By H. KRAEMER. Edinburgh House Press. 455 pp. 8s. 6d.

It is with keen anticipation that one takes up a big book about the mission of the Christian Church, for there have been too few of them in recent years. It has been written in order to provide a solid background to the forthcoming discussions at Madras. Dr. Kraemer believes in the theology of crisis, in the Divine initiative in history, in man as compact of glory and of shame, in the mission of the Church to the world as involving a fierce "yes" and an equally fierce "no"; and on almost every page of the book the Barthian breezes blow through the blight of hesitancy and "relativism" which have done so much in recent years to enervate the missionary enterprise. The absolute conclusiveness of the revelation of the Truth in Jesus Christ is boldly proclaimed, and we are summoned back to the realism of the Bible.

It is with these convictions that Dr. Kraemer examines the Christian Revelation in relation to the other religions. Quite characteristic is his tribute to the comparative study of religion which "in God's hand has become a means to unveil the stupendous richness of the religious life of mankind, in the good sense of the word as well as in the bad; to foster a spirit of openness and honesty towards this alien religious life; to undermine the un-Christian intellectualistic and narrow-minded arrogance towards these other religions; to open the eyes to the often all-too-human element in Christianity in its historical development and reality, often as degrading as the baser elements in the other religions; to make aware of the petrification of faith and Church life into which the Christian Church slips as easily as other religions fall short of their original stimuli." It is certainly with understanding that Dr. Kraemer approaches the non-Christian religions, and with no feeling of superiority which, he says, is "essentially a cultural, and not at all a religious, product." He admits that God does reveal Himself outside the Christian Revelation, but as to how, or how much, he is agnostic. He cannot accept the easy answer that Christ is the fulfilment of the other faiths. He is rather their "uncovering." Indeed, the uncovering of the non-Christian religions in their glory and their shame in this

book is most trenchant and profound, and leads naturally to a discussion of the fashionable problems of points of contact and adaptation.

The gist of his argument here is that religions must be treated as "wholes," social wholes as well as religious wholes, for the two are inextricably bound together; that conscious selection of this or that point of contact or custom which might perchance be adapted, any deliberate accommodation to the religion encountered—all this is futile; and that a person in full-blooded response to the Gospel and genuinely interested in the whole range of the life of the people among whom he is working (it is here that the study of their religion comes in) is the key to the whole business. The true point of contact is in fact the missionary himself, foreign or indigenous, who is genuinely interested in the people. The true road to right adaptation and accommodation is to be a whole-hearted Christian with a love and understanding of the ways of the people. Then adaptation just happens.

When Dr. Kraemer comes to speak of the Younger Churches, and how they are to become indigenous, he starts from an aphorism of T. C. Chao: "It is very important to express Christianity in Chinese forms, but it is still more important first to understand it and to live it." He sweeps away much confused thinking by laying it down that "the way towards becoming an *indigenous* Church goes through becoming first a real *Church*." To the question, what is the Church? he gives a scriptural answer, but his biblical realism does not at this point carry him far enough.

Any form of mysticism is abhorrent to a Barthian, because it declares a closer union between God and man than he cares to admit. But the phrase "in Christ" is embedded too deeply in the New Testament to be ignored, and it contains within it a philosophy of the Church after which many are groping, and of which Ramsey's *Gospel and the Catholic Church* has given an outline which ought to satisfy the Barthian mind.

The same distrust of mysticism seems to have led Dr. Kraemer to belittle the Godward rhythm of the Faith. There is splendid insistence on the fact that the Church is not a voluntary society, but "God's act through Jesus Christ," essentially theocentric. But to the affirmation "The Church has in God its origin and centre" we must add "and its end." The Church exists to fulfil an apostolic function in the world, but for what does the world exist unless it be for God? The rhythm "from God to God" contains within it both the purgative process which disinfects Church and world alike of their egotism and partisanship, their narrowness, divisiveness and strife, and the redemptive power which wins a fallen creation to Him Who is to be in the end "all in all." Evangelism peters out except as a function of worship, and in the last resort the all-embracing aim and end of man is the glory of God.

E. R. M.

A TRIBE IN TRANSITION. : A STUDY IN CULTURE PATTERN. By D. N. MAJUMDAR. Lecturer in Anthropology at Lucknow University, F.R.A.I. Longmans. 214 pp. 10s. 6d.

This book is in several respects a remarkable one, and full of interest to those who like to have something more than merely superficial knowledge about the primitive races of mankind. The author is an Indian gentleman of culture, and what is specially gratifying about this book is that he has not only shown great patience, and true scientific care in the study, but genuine human sympathy with the people he is observing. We have here a clear and interesting description of the cultural traditions, the beliefs and customs of the *Hos*, who now live in a protected area in Singbhum, Chota Nagpur. The Hos are closely related racially to the larger tribes of Mundas and Santals, and this book is the first systematic description by a trained observer of their cultus. This has been less influenced by contact with Hinduism, and by industrial developments, which always tend to fuse and modify tribal cults, than in the case of most other aboriginal tribes. The reason for this is that they have been protected from outside influences by being given a strictly reserved tract of country, where tribal laws and customs have full force, and they are governed by their own tribal chiefs.

It is no use giving extracts from a book of this kind. One can heartily recommend it to any reader who wishes to get a definite idea of the mentality of primitive people, so different from ourselves. The interest will be deeper still if the reader is keen about the work of Christian missions. He will here discover what the preacher of the Gospel has to work upon. He will learn how these folk live in constant fear of malignant spirits, and witchcraft : at the same time he will find many admirable traits of natural religion, a reverence for the goodness of the Supreme Spirit, Sing Bonga, manifest to mankind in the glorious warmth and light of the sun. He will see how the unseen world is full, for the Ho, of powerful spirits both good and evil, how he placates them with sacrifices. He can learn of his simple ethical code, of marriage and burial customs, and religious rites for all the main stages and experiences of life : how babies are nurtured, and the young of both sexes taught the social code and ideals of the tribe as handed down from antiquity : in short, he can get an inside view of primitive humanity, so rarely made intelligible to us moderns. Do not let the reader be put off by scientific phraseology such as "culture-pattern" and "methodology," at the outset. Interest will deepen as he goes on, and the pictures of Ho life take colour and shape in his imagination—thanks to Professor Majumdar.

E. H. WHITLEY.

STACY WADDY: CRICKET, TRAVEL AND THE CHURCH.

By ETHELDRED WADDY. Sheldon Press. 285 pp. 7s. 6d. net.

Stacy Waddy made his home in this country in 1924, and from then until his death in 1937 his name was a household word in missionary circles. Few people knew his history, for he took up his work at the S.P.G. as a comparative stranger. Many, therefore, will turn to this life-story to see the making of this missionary statesman, and they will not be disappointed. Mrs. Waddy writes a personal account of her husband. She does not attempt to make his biography a study of the history of the period, and, in fact, current events play a small part in the book. We shall not find here any fresh light upon missionary policy, but what we shall find is a human personality, lovingly portrayed and set forth, not in exaggerated language, but in carefully balanced words. We have before us the picture of a great man, and few—if any—will be able to read this volume without feeling enriched by it. Waddy had many gifts; his prowess as a cricketer is well known, his humour was an outstanding characteristic, but he was first and foremost a man of God. His spiritual life was deep and true, and it was his faith that enabled him to win through many obstacles.

This book shows in a vivid way how Waddy tackled hard jobs all his life. He never sought ease or preferment. He was primarily a servant of the Church, and he undertook whatever was assigned to him. We see this illustrated when he returned to Australia after ordination. He then wrote to his bishop: "I hope that in all you do for me you will think solely of my usefulness, and not of my supposed personal feelings." The same spirit must have prompted the rough and tumble of his slum work in London in connexion with Oxford House. This trait came out in the War, and when he was offered the secretaryship of the S.P.G. he made his decision on the contribution he had to give to the missionary cause. He combined courage with devotion, and humour with service, in a remarkable way.

W. WILSON CASH.

CHRIST'S WAY TO INDIA'S HEART. By BISHOP J. WASKOM PICKETT. Lucknow Publishing House. 116 pp. 1s. 6d.

Dr. Pickett's knowledge of the Christian movement in India to-day is unrivalled, and his book of vital importance. It ought immediately to be made available in every country. He studies success and failure. Christ's way is the way of preaching to the poor. We are to be witnesses to God's redeeming power. That power is seen in the changed lives of communities, which have moved

as groups, not as isolated individuals. Social advance is the outcome of the new relation to God. Through the changed lives of those whom they formerly despised and oppressed, members of the higher castes among the Telugus, again in groups, are being drawn to find for themselves the secret of this new life. The Church as the fellowship created by the presence of the Spirit of God, expressing itself primarily in the worship of God, is the key to progress. We must all be ready to revise our methods and our use of our resources in the light of what is happening in the Telugu field. The individualism and denominationalism of Western Christianity have done untold harm to the cause of Christ in India. In the light of Dr. Pickett's earlier "Christian Mass Movements in India" and of this survey we can no longer plead ignorance as an excuse for an obstinate continuance in the methods of the past.

A. M. HOLLIS.

SIR, WE WOULD SEE JESUS. By D. T. NILES, B.D. S.C.M. Press. 128 pp. 2s.

This is one of the most refreshing and challenging little books that I have read for a long time. It is refreshing because it is the work of a young Indian leader and shows that in the Churches of the East there are men tremendously alive to the great issues of life and thought which face humanity to-day. It is challenging because from start to finish it is an urgent plea for evangelism—an evangelism not of any formal or stereotyped type, but an evangelism vitally relevant to the world as it is to-day. The background of the book is the situation in India, but its essential message is applicable to any Christian worker wherever he may be.

Mr. Niles is clearly a man whose whole universe focuses around One Person—Jesus Christ, Whom he describes as the Guide and Guarantee of all life ; further, all activities in life are focused around this one purpose, to bear witness to Him. Many topics come up for consideration—doctrine, worship, organization, methods ; but, it is insisted, none must be allowed to bind Him or the witnesses to Him. He stands over all, judging all, and it is the urgent duty of both individual Christian and corporate Church to make witness to Him the regulative principle of all life and activity. "We shall often be called upon to modify our ways of life, our Church, ourselves, but—and it is the biggest 'but' I know—there is no value in any religion which demands a modification of Christ Himself. He stands fulfilling but by Himself fulfilled."

F. W. DILLISTONE.

THE CHURCH TAKES ROOT IN INDIA. By BASIL MATHEWS.

Edinburgh House Press. 260 pp. 2s.

No one who has read *The Clash of Colour* needs to be persuaded that Basil Mathews wields a trenchant pen. The book now under notice deserves a warm welcome, because it will go far to assure people that Christianity is making real progress in India, and that it is profoundly affecting the lives of those myriad souls who are included in the general term of the "masses." It is made clear that Christianity is not, in India, a mere veneer, only lasting as long as foreign funds are available. The Church is now *taking root*, and fast becoming indigenous. Anyone who has dwelt long amongst the masses in that country finds it very hard to give people "at home" any really adequate idea of the complicated forces at work in rural India. Basil Mathews has succeeded, in the compass of a little book, in drawing with deft and rapid touches a brilliant picture of the life of the Indian peasantry, as governed by the caste system, and further showing how the leaven of Christianity is doing its miraculous work in casting down the strongholds of prejudice and ancient evil custom. Glimpses are given also of the fine work being done by Hindu reformers. Readers will find here, too, delightful descriptions of the truly Indian methods of setting forth the Gospel by song and drama. Archdeacon Subbaya and his imaginative dramas on Biblical subjects, with songs and musical accompaniment, make quite a new picture of missionary activity. A Biblical Revue by him might be even more successful than *Green Pastures*.

E. H. WHITLEY.

THE SECRET OF THE AFRICAN. By EDWIN E. SMITH. The

United Society for Christian Literature. 142 pp. 2s. 6d.

We welcome the appearance of the third edition of this useful book, the origin of which goes back to a series of lectures delivered in 1928 and 1929, at the invitation of the C.M.S. on the subject of the religion of the Africans. Mr. Edwin Smith, who is author also of other books on parallel lines—such as *African Beliefs and Christian Faith*—has devoted much study to his subject, and writes with a sympathetic desire to set out what is good in African religion, though he never glosses over its false and base elements. "The African," he says, "is, in brief, religious. He dwells in the twilight, it is true, but he has the capacity of being led forward into the light of day." Mr. Smith's book is deeply interesting, and his clear and forcible style of writing does much to add to its attractiveness.

CHRISTIANITY AND THE SEX EDUCATION OF THE AFRICAN. Edited by JAMES W. C. DOUGALL. S.P.C.K. 126 pp. 1s. 6d.

A small book which impels to vigorous thought. Half of its one hundred and twenty-six pages are the work of Mr. Dougall himself, the rest being three essays by experts. These provide facts from limited areas studied scientifically, showing something of the basis on which the old sex-life, now passing so swiftly, was built. Mr. Dougall has succeeded in showing the central importance of his subject; the evils which have resulted already from ecclesiastical rules made without due appreciation of the African point of view; the failure, corresponding with this, in the sex-life of our own country; and, at least, an indication of the right approach and objective. Both the information supplied and the seriousness of the position shown call for careful, corporate and prayerful thought. The book appeals to a wider circle than the African educationalist, for the ideas suggested are of first-rate importance to all teachers, clergy and missionaries everywhere, not least in this country. Definitely a book to be read.

H. H. WEIR.

TUAN OF BORNEO. By FRANK T. CARTWRIGHT. The Abingdon Press. 186 pp. \$1.75.

The life story of "Jim" Hoover, son of a shoemaker in a small town of Pennsylvania, whose last thirty-two years were spent in establishing civilization and spreading Christianity among the Chinese colonies in Sarawak, is told in an enthralling way by Dr. Cartwright. Accepted as a missionary of the American Methodist Episcopal Church in 1899, Hoover gained his heart's wish, in 1903, by being sent to Borneo, where a Chinese band of settlers on the Rejang river, planted amongst the native Dyaks, so short a time ago dreaded as head-hunters, were crying out for a missionary to protect and guide them. He was then twenty-nine years of age. The account of what he accomplished during the next three decades, devotedly helped by his wife, compels admiration for his wisdom, his zeal, and not least his stick-to-it-iveness (to borrow one of his own phrases). On his death in 1935 from malaria, a tablet was erected in the church at Sibü by the Rajah of Sarawak "in appreciation of his unfailing loyalty and devoted service to the State." "Tuan" Hoover's name will not soon die in Borneo. The book is not without its lighter touches, as witness the pen picture of the Dyak constable on his bicycle (p. 110), a pattern of what a well-dressed policeman should be as regards his upper parts, but with naked muscular tattooed legs pedalling below.

GAMBIA. By JOHN LAUGHTON. S.P.G. and S.P.C.K. 38 pp. 6d.

This booklet begins with a short but clear history of that part of the west coast of Africa which the diocese of Gambia and the Rio Pongas includes. The formation of the diocese (so short a time ago as 1935) has already justified itself and given fresh impetus to evangelistic efforts which date back to the beginning of last century. The work covers an area about twice as large as the British Isles and containing some twenty different tribes, each with its own language; it is staffed by a bishop and four or five priests, of whom the writer of this handbook is one. The book is suitable for, and indeed partly designed for, use in study circles, and raises problems which may well give matter for thought and discussion. A desire to "take a hand" in the work will follow. A number of good pictures make the book additionally interesting.

FROM THE MAGAZINES

IL PENSIERO MISSIONARIO (March, 1938) has articles on Communism and Racialism in Russia and Germany. It is urged that Roman Catholics should have a knowledge of the work of non-Roman missions, that they should value the work of these and co-operate where possible. In an article on Reunion, Père Cougon's book "*Chrétiens désunis : Principes d'un oecumenisme Catholique*" is quoted, and the writer hopes that the way of Reunion might be through the mission field.

INTERNATIONAL REVIEW OF MISSIONS (July, 1938).—This can almost be described as a double number, and its wealth of material has been arranged with a view to the topics to be discussed at the forthcoming meeting of the International Missionary Council at Madras. The introductory article, "At Edinburgh, Jerusalem and Madras," is by Dr. John Mott. Dr. Nathaniel Micklem writes on "The Faith by which the Church lives," and Drs. Nicol Macnicol and Emil Brunner on "The Place of Reason in Religion."

WORLD DOMINION (April, 1938).—This number contains an informed account of the conflict in China, the significant life story of Dr. Ambedkar, a sketch of the Church of Russia and its destiny, an examination of the South African race problems, and the moving story of Madagascar's girl martyr, Rosalama, who died a century ago for putting Christ before an earthly sovereign. There are also several articles on the distribution of the Scriptures in the Philippines, Berberland, India, Peru and other parts of Latin America.

LE BULLETIN DES MISSIONS (1er Trimestre, 1938) opens with an argument which will convince Roman Catholics, that the true balance between the individual and the group is to be found in the Roman Church. An article of wider appeal, on Islam and Christianity, follows. The writer appreciates Islam, its founder, its achievements, its art, thought and life ; but with all its merits it remains to him a throwback hard to understand, and he looks forward to the grafting in again of the religious experience of Islam into the life of the Church which contemplates and adores the Love of the Trinity.

THE MOSLEM WORLD (April, 1938) considers the political chances of Islam in Abyssinia. Islam has the Duce's encouragement ; the Vatican is actively proselytizing ; Coptic Christianity is for the moment stricken, but it has deep roots. The Begum Sultan Mir Amiruddin makes the surprising claim that Muhammad was the greatest champion of women's rights that the world has ever produced ; any ideas to the contrary are the fabrication of Christian liars. The paper is rather unkindly sandwiched between an account of the unhappy Nubian (Moslem) women and a discussion entitled "The Moslem Convert and Polygamy."

EN TERRE D'ISLAM (1er Trimestre, 1938). The Liberalism of the Young Turks overthrew the "pious" (!) Caliph-Sultan Abdul Hamid and cleared the stage, by massacres and the like, for Ataturk, who is neither liberal nor pious. So we have the question, "Is Turkism anti-Islam?" with which this number opens. For us a special interest attaches to a review of the "Seven Pillars of Wisdom." The writer has read this book very searchingly ; he seems at times irritated by being unable to "explain" T.E.'s personality, which remains an enigma to him as to all of us. But Lawrence was more than a mere intellectual Titan, and if M. Janot had read "T. E. Lawrence by His Friends," he would not have called him "*affreusement indigent des valeurs d'ame !*"

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EDITORIAL NOTES

MADRAS

EACH full meeting of the International Missionary Council has a character of its own, imparted by its personelle, the place in which it meets, and the state of the world at the time.

The forthcoming gathering at Madras may prove to be epoch-making. The question which confronts it is clear : how are Christian communities, young or old, to be held together and built up in the Faith in the face of veiled or open persecution ?

Looking back over the past it is fairly easy to see the issues at stake in the periods of open conflict between the Church and the world. But they are not so easily discerned by those engaged in the conflict. From our point of vantage we can see the halo round the head of Perpetua or Athanasius, but those actually suffering for the Faith are, as likely as not, in perplexity and darkness, waiting from day to day, in dogged loyalty, for an ignominious end. At such a time any guidance, counsel, and encouragement that Christians can give each other is most precious.

One advantage we have over our brethren and sisters of the early centuries. It was impossible then for Christians of different countries to forgather for such mutual counsel and comfort. It is matter for thanksgiving that there is freedom enough for this to be possible to-day ; and still more so that as the result of a marvellous growth there will be so many and such diverse Christian communities represented in the councils of those who meet at Madras.

DISCUSSION AND WORSHIP

Discussion is an integral part of the work of such a gathering, but it will be waste of time to spend too long

in trying to analyse the protean phases of paganism. Our eyes are growing accustomed to the main outlines of the monster, and to look at it too long is to become fascinated and depressed. Nor is it expedient at such an hour to be lured into an examination of the secondary activities of the missionary task. The eyes of the delegates must look at God. Worship will be at the heart of the conference. And the attempt to worship together on such an occasion needs infinite courage and forbearance, for people find themselves beating their heads against the hard walls which divide confessions and traditions. The attempt must for that reason be all the more resolutely made in order to increase the real fellowship already existent for those who are in Christ, and to deepen repentance for the barriers which keep Christians apart.

WHAT WILL GOD SAY?

Who can tell? It would be presumptuous to forecast what will be brought home to the delegates at Madras, but if, as we must believe, the preparatory thinking has been under the divine guidance, it seems that the conference will be confronted by :

The theology of crisis ;

The fact of the young Churches ;

The fact of the Church universal behind these Churches ;

The fact of the world, in desperate need of redemption, fighting against God.

There will be hard thinking to be done in trying to see what is the relevance of "Crisis" to growing young Churches, what is the true relation of these Churches to the Church universal, and what is the true relation of the Church to the world.

THE THEOLOGY OF CRISIS

Dr. Kraemer has set us thinking about the bearing of the theology of crisis upon the missionary task. What

that bearing is depends upon what is meant by the theology of crisis, and this is not the place to go into that. But having wrestled with Dr. Kraemer, we might acquaint ourselves afresh with Professor Dodd's *Parables of the Kingdom*, and the first section of Sir Edwin Hoskyns' *Cambridge Sermons*, and then ask ourselves, if in this teaching there is fresh truth being drawn from the Scriptures, what does this fresh truth mean for missionary work?

You may, for example, believe that millions now living may never die, and that the coming of the Kingdom is therefore imminent, and this will give a restless intensity to your missionary work.

You may on the other hand believe that the world is young and the Church in its infancy, that the discoveries of science point to a God who works slowly and thoroughly, and that the coming of the Kingdom is therefore probably remote—and you will lay your missionary plans accordingly.

But what if the Kingdom is not to come at some date either imminent or remote but is *here now* in the Presence of the Living Lord. Herein at this moment lies the judgment and salvation of the world.

Here is a truth to rebuke the shilly-shally of "this year, next year, some time, never." Here is an angelic hand to trouble the waters of stagnant missionary institutions.

CHURCHES AND THE CHURCH

The Conference will certainly be confronted by the fact of *Churches*. The idea that missionary work consists in bringing to as many people as possible of a single generation the news of the Gospel, without regard for the future, is fading before the clamant fact that where once there were groups of converts gathered by the first preaching, there *Churches* now exist, bodies corporate, distinct from yet closely interpenetrating the order of natural society, with a continuous life of worship, safeguarded by a recognizable polity, laying down conditions

of membership, possessing confessions of faith, and bearing fruit in self-propagation.

“On-going Christian Communities” is going to be one of the slogans of Madras. But what is the relation of this building for the future to the theology of crisis? Here might we suggest a re-reading of that remarkable book, *The Gospel and the Catholic Church*, by Michael Ramsey. Present crisis and future development are brought together in the aphorism of Sir Edwin Hoskyns: “The true function of the Church is to bring men into the presence of God and to believe confidently that a new love and a new charity will thereby be formed in them.”

Already we are learning from the young Churches that it is impossible to relate Christianity to education or politics or industry or rural economy without a “Church-consciousness” or as we should prefer, without a Living doctrine of the Church.

This means that the Conference will inevitably be led on to face the relationship of the young regional Churches which are growing up in all lands to the Church Universal. From one point of view this is the problem of Reunion. But it is a missionary problem too. For it is foolish to allow local Churches to spring up without making available for them the treasures of experience stored in the history of the past. It is equally foolish to expect young Churches conscious of new life and full of the zest of discovery to be governed by the quotation of precedents from the Fathers or the Councils, for history never exactly repeats itself. There is here a field of research yet to be explored which will make available to the younger Churches the immense riches of past experience without repressing their vitality by the application of the cold hand of precedent.

Churches which are bowed in acknowledgment of God present in power in their midst and are knit close to all their brethren living and departed, can go out into all the world with confidence and joy.

THE STUDY OF CHURCH HISTORY AS PREPARATION FOR THE SERVICE OF THE CHURCH OVERSEAS

By JOHN FOSTER

THE INAUGURAL LECTURE TO THE CHAIR OF CHURCH HISTORY IN THE SELLY OAK COLLEGES

THE importance of history is questioned only by impatient youth or cynical middle-age. The other night on the wireless someone said : " Let us keep away from history. We shall all belong to it soon enough." That was cynical middle-age. Perhaps before I have finished the lecture, you in this hall will represent impatient youth.

But my theme is not so wide as the importance of history, nor even of Church History. It is the need for Church History, and Church History studied in a particular way, in the curriculum of those preparing for service in the Church overseas. I shall therefore address myself more directly to those here who are looking forward to such service.

I. CHURCH HISTORY SHOWS PREVIOUS SOLUTIONS TO MANY OF OUR MODERN PROBLEMS.

Before I begin expounding, may I ask you to buy, read, and carry with you abroad, a book by Professor Godfrey Phillips? It is called *The Ancient Church and Modern India*.* Get it whether you are going to India or no. I was in China when Canon Streeter recommended it to me as the model handbook of Church

* Now out of print in England and obtainable only from the Christian Literature Society, India.

History teaching in the Church overseas. I owe to it the first impulse to seek in the rich experience of the Church antecedents to situations that faced us in China, and to teach Church History there, not as something dead as the dodo, but a living thing.

(a) Before we turn to problems in the younger Churches, let us deal with one of our own, modern disillusionment. Your sense of vocation may have been shaken by the voices of despair which you hear around you. Men talk as if the world were on the brink of the abyss and certain to go over. The end of all things—or at any rate of civilization as we have known it—is at hand. What is the use of preparing for our life-work when we are unsure of life, for work as missionaries when we may never have time for our mission?

Little children, it is the last hour: and as ye heard that anti-Christ cometh, even now there have arisen many anti-Christ; whereby we know that it is the last hour.

Those words were written about the year A.D. 90 by one who despaired of his world more utterly than does Reinhold Niebuhr. He did not call it an "Immoral Society." He said, "the whole world lieth in the evil one." But because he knew a "propitiation for the sins of the whole world," and a "victory that overcometh the world," he was able to be the missionary bishop of what became a mighty Church in Asia Minor.

His words were quoted with conviction by Augustine in the year 410, when the Goths had sacked Rome, and there seemed to be no future but the deluge. Yet the quotation is in a book called *The City of God*, a book which was written to show that the Christian Church is the crown of history; and the *City of God* was the inspiration of our own first missionaries, of Pope Gregory who sent that other Augustine to heathen Angle-land. Inspiration to great achievement came from a time when the hearts of most men were cold with fear.

Or shall I remind you of the depression which ate at the heart of the post-war generation a century ago—post-Napoleonic war? William Pitt saw

scarcely anything around us but ruin and despair.

William IV's queen tried to school her temper

to play the part of Marie Antoinette with bravery in the revolution which is coming in England.

Shaftesbury said the Empire was doomed to shipwreck, Disraeli that industry, commerce and agriculture had no hope. The Duke of Wellington died thirty-seven years after his victory thanking God that

he would be spared from seeing the consummation of ruin that is gathering about us.

Even Wilberforce, one of the founders of the Church Missionary Society, said he dared not get married because there was no future.

In the case of this last man there lies the point of the matter. On the eve of this age of despair, had happened one of the most momentous movements of our history, the missionary awakening. In the decade that follows from 1792, no less than six of the great missionary agencies of this country were founded. Through the years of depression, so far from dying out they spread and grew. Uncertain of all things beside, men were still ready to go to the ends of the earth to proclaim "One thing I know."

Not only in the course of your preparation, but in order to gather courage to begin it in these unsettled days, you need the assurance which the history of the Church can give.

(b) When you do go abroad, you know that you go to no safe, no easy task. But you ought to know too that you go to company with apostles, saints, and heroes. Some of you will go to the Far East. If you land in Japanese territory you will have to furnish the immigration

officer with a list of your books and the name of the author of each. So great is their fear that "dangerous thoughts" might enter their sheltered land. I hope your list will include the *Book of the Revelation*, the *Epistles of Ignatius*, and the *Martyrdom of Polycarp*. You may have difficulty in providing the name of the author of the first, but apart from that the immigration officer will not delay you. He will see nothing very disturbing to the peace in these.

But you will. For you are re-entering the post-Apostolic Age. Japan is a land where Emperor worship is a living reality.

In Rome it was an ancient animistic belief that came to new meaning when the Empire was established: the "genius" (guardian spirit) of the Emperor began to be worshipped. With the growth of imperial sentiment the worship grew, until Domitian was freely styled "Dominus et Deus noster."¹

So in Japan's national revival in 1868, an ancient nature myth, claiming for the imperial house descent from the Sun Goddess, came to new prominence. Worship of the living Emperor became the feature of revived Shinto. Shinto was made the state religion and provided a religious sanction for the new nationalism. The strange thing is that Japan's aim in 1868 was westernization.² With far-seeing eye she recognized the *ultima thule* of western nationalism, and anticipated Fascism and Nazism by more than sixty years. Indeed in this regard she still out-Herods Herod. Not only is the state supreme, but its visible head is an object of worship.

We are concerned here with the parallel, not in modern Germany and Italy³, but in ancient Rome, when there, too, the Church was very young.

¹ Well outlined and documented in B. J. Kydd's *History of the Church*, part I, pp. 74 ff.

² See Kinghall's *Western Civilization and the Far East*, chapter xiii; and D. C. Holtom's *The National Faith of Japan*.

³ See Sir Chas. Grant Robertson's *Religion and the Totalitarian State*.

The parallel is extraordinarily close. Tacitus says that a temple for Cæsar worship was set up at our own Colchester, "so that the citadel of Rome's enduring overlordship may be beheld of men."¹ The Japanese would similarly explain Shinto shrines scattered about Korea. But Christians saw something more than a mere showing of the flag. They were aware, as the later writings in the New Testament bear witness, of an impending choice between "Divus Cæsar" and "Divus Christus," and a new import to their Lord's words, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's." The Revelation, Ignatius, Polycarp, and the rest, disclose to us how that choice was made.

You may be disturbed in Japan, and wonder if the young Church there is shirking the issue. But remember that St. Paul was no shirker: in his day at Ephesus he found it possible to count the Asiarchs,² who were the high-priests of Cæsar worship, among his friends. For him who was ever a fighter the issue had not yet arisen.

In the Roman Empire the first clash came in the provinces. Even so I read in the *Times* recently that four Christian schools had been closed down in Korea because they sent no representative to the Shinto shrines. If this false religion of a lord who is no Lord be made compulsory in Manchuria, and (which God forbid) in the Northern and Central Provinces of China, there is little doubt of what will happen in those younger Churches.

You will be companying with the saints, standing shoulder to shoulder with eastern Christians who are ready to see their institutions closed, their work suspect and limited, their bodies imprisoned—that they may keep their spirits free. You will know what one meant who

saw a Beast coming up out of the sea ;³

¹ *Ann.* XIV, xxxi. 6.

² Acts xix. 31, margin.

³ Rev. xiii, 1.

and another who replied

How can I blaspheme my King Who saved me ?¹

and a still tenser voice which prayed,

Suffer me to receive the pure light ;
when I have come thither I shall become a man.
Suffer me to follow the example of the passion of my God.²

You will need to take Church History with you.

(c) But in most fields your problem will not be frustration, but its opposite—a harvest truly plenteous but labourers few. I spoke of companying with the saints. You will remember that you are not going to be a “missionary” in the old sense, a lonely pioneer. You go to join a team of nationals who are already in the field. You will find it a humbling experience, and often feel unworthy of them. But, to be honest, that is only one side of the picture.

In lands where the opportunity is beyond comparison with anything here, you will not escape an occasional depression as you realize the lack of trained leadership. One of my Chinese colleagues on the staff of a theological college, himself a man of outstanding scholarship, used to bemoan at every new enrolment, that we were “not getting the pick of the basket.” The best students often pass by the Christian ministry on their way towards avenues of Christian service (as doctors and teachers) more obviously appropriate to people of their kind. The ministry has little which gives it status, little which puts it into the picture as a possible call. The first ministers of the younger Churches were not of the student class, did not come from theological colleges—there were none. They came to ordination after apprenticeship as humble catechists. Until we have men of the new type, it is hard to get more ; and until we *get* them, we

¹ *Martyrdom of Polycarp*, ix.

² Ignatius to Romans vi. 2f.

obviously cannot *have* them ! So the vicious circle is only slowly broken.

An associated problem is finance. A growing opportunity ought to mean a rapidly increasing staff. But if at the same time you are trying to improve the standards of the ministry you will find it hard to maintain even such numbers as you have had. Where is the support of an adequate ministry to come from ? In a land where, as in China, a living wage for a working man is twopence a day in the country and fivepence a day in the towns,¹ what chance is there apart from the already overstrained resources of a foreign subsidy ?

A depressing prospect ! Yet I have known Chinese hearers thrill as they heard of a time when the cause in Europe seemed just as desperate. The Church there was indeed far from poor, but her riches of learning and of lands were gone to idleness and waste. And then there came the Little Poor Man and his band of brothers. They had one coarse grey habit "patched both within and without" ; a rope round the waist instead of a girdle ; no shoes on feet nor money in pouch. They had no great learning—indeed in their simplicity they feared it. Those who were clerks could read the office, those who were laymen could say the *Pater Noster* and little more.

I saw a multitude coming, and lo, the sound of their footsteps still echoes in my ears. I saw them coming from every direction, filling all the roads.²

Why after thee ? Why after thee ? Thou art not a man of comely form, of much wisdom, or of noble birth. Whence comes it then that it is after thee that the whole world doth run ?³

There were two things that they could do : they could tell a Story in language which the villager could follow.

¹ In South China—the north is much poorer.

² A medieval legend quoted by Rufus M. Jones in *Studies in Mystical Religion*, p. 157.

³ *Little Flowers*, x.

They could live a life which was understood of all men. And all the world went after them.

The coming of the Kingdom then was not thwarted by ignorance, nor delayed by poverty.

I do not say that you will find the practical solution to your problem in company with St. Francis. Francis was the opposite of a practical man. Staffing and finance in the younger Churches do present problems more real and more pressing than Francis would have understood. But whenever you become obsessed with them, as if *all* depended on academic training, or *all* depended on increased subscriptions, you will be needing something of his spirit.

I would have you notice that Lord Macaulay a hundred years ago was an advocate of the use of Church History which I am trying to encourage :

It would be easy [he wrote], to mention *very recent instances* in which the hearts of hundreds of thousands, estranged from the Church by the selfishness, sloth, and cowardice of the beneficed clergy, have been brought back by the zeal of the begging friars.¹

He saw in the preachers of the Evangelical Revival a modern re-emergence of the medieval Franciscans. Since this is closer to us in both time and circumstance, we should do well, before going to the service of a younger Church, which knows no ancient endowments, and is lacking in trained leadership, to see how Wesley provided for a similar flock in eighteenth century England. Indeed his methods are being widely advocated by various communions in China. The parish is extended to embrace several churches, with a band of lay voluntary workers as assistants in both pastoral and preaching office, and the work of training and inspiring such service is made the main task of the minister himself.

For the spirit of your work abroad, and sometimes for a very practical solution to your problems, you will need to take Church History with you.

¹ Essay on Von Ranke's *History of the Popes*—see also S. C. Carpenter's *Church and People*, pp. 25 ff.

(d) Among many of the younger Churches you will find that your work lies no longer with converts from non-Christian religions, but with their sons, grandsons, great-grandsons. These did not tear themselves from a pagan environment, and late in life begin anew. They were born in Christian homes. Their fathers were not polygamous : they escaped that atmosphere of jealousy which is accepted by other unfortunates as the norm of home life. Their mothers were not ignorant animists : their childhood was not clouded with fears of "hobgoblin and foul fiend." Their youthful ailments were treated, not by charms and witchcraft, but by western medicine. In body, mind and spirit they have a long start compared with the first generation.

But they have lost something. They never knew the Christian religion as a tremendous choice—they took it for granted. They are strangers to the exhilaration of those words :

. . . And such were some of you.

But ye were washed, but ye were sanctified, but ye were justified, in the name of the Lord Jesus Christ.¹

One of the main problems concerning faith and order is connected with attempts to put back this *choice*, which is conversion, this *excitement*, which is inspiration, into the religious life of these otherwise more privileged second and third generation Christians.

For example, in China you will find that the situation has brought forth a swarm of travelling revivalists. Their influence is often greatest among the most devoted of our people. Some revivalists are altogether profitable servants, working with the Church, not against it. They recognize that it is no use rousing the flock with their own challenging call, unless there is also the pastor who will lead them by the still waters. But some are irresponsible mountebanks. They decry the settled pastorate, and declaim that all lukewarmness in the Church is because

¹ 1 Cor., vi. 11.

its ministry is "unspiritual." "Come ye out from among them and be ye separate." They add to the already too numerous denominations new sects which are nothing more than their individual following. I know one who claims that he can raise the dead. Others work themselves up into dervish-like ecstasy and "speak with tongues." Still more provide the excitement by prophesying a speedy end of the world and the approach of the Second Advent.

You will need to think of it. And how better than in company with those who earlier in the Church's history found themselves exactly where you stand now? For the wandering revivalist began to be a problem at the end of the Apostolic Age when the *Didache* was written. The Montanists of the second century similarly stole away some of the best people—Tertullian himself among them. The Donatists of the third and fourth centuries made a like invasion of the settled Church. And if we hear of few such between Constantine and the Reformation it is because nothing "anti-Church" was then allowed to live. The Reformation re-opens the flood-gates, and there begins a long succession of extravagances, such as the Fifth Monarchy Men of Cromwellian England, continuing down to the Adventist movements of our own day.¹

The first age is the best for you. In the land to which you go it is the first emergence of this ancient problem. I cannot do better than bid you read the *Didache*—with some imagination, and your eyes open to present need :

Not every one that speaketh under inspiration is a prophet, except he have the behaviour of the Lord. . . .

Whosoever shall say under inspiration, "Give me money," you shall not listen to him.²

I never read those calm judgements without recalling a certain Chinese revivalist. He had a telegram delivered

¹ A surprising list is given in Kurtz's *Church History*, vol. III., pp. 432-452.

² *Didache*, xi.

while he was in the pulpit, and read it out aloud. It told of his wife's illness, an operation, and an expensive hospital bill. He folded the paper and said calmly: "The Lord will provide." And someone did provide—but not, I think, the Lord. The *Didache*, you see is very up-to-date.

I never read the *Didache* with its (then almost new) emphasis upon the *settled* ministry,

"Do not despise them, for they are your honourable men along with the prophets and teachers,"¹

without feeling that at this stage in the development of the younger Churches our chief task should lie there. It used to be the fashion among students in my time (it may be so with some of you) to be proud of the fact that our student religion was entirely unconventional, un-ecclesiastical. If you are going to be a good missionary you will have to change. For unless Christian effort is Church-centred it can hardly abide. Your task is the upbuilding of a Church order which shall not be shaken, the strengthening of a Christian ministry which shall be regular, disciplined, and enduring.

And for this too, you will need Church History.

Here there seems to be a convenient bridge over to my second point :

II. CHURCH HISTORY CONTRIBUTES A "CATHOLICITY" OF EXPERIENCE ESPECIALLY NEEDED BY THE CHURCH-WORKER OVERSEAS.

You need to enter into an experience wider than that of yourself as an individual, wider than that of your own individual denomination. To put it bluntly, before you are fit to be a missionary you need to begin to be more "catholic," to feel that you belong to the *Una Sancta*, belong to all of it, and all of it belongs to you. Dean Inge has somewhere said that the true Apostolic Succession is to be found in the lives of the saints. You are in the

¹ *Didache*, xv.

running. All the Church's heroes are your spiritual ancestors. You are fellow-citizens with the saints.

(a) Let us take the matter of Church Reunion. Dr. Hu Shih, leader of China's intellectuals, fervent advocate of westernization, and, as yet, an opponent of Christianity, has said :

It is well for you to say that Christianity is better than our Taoism and Buddhism, but in Christianity there are one or two hundred different denominations attacking each other. Which denomination then should we adopt?

It is challenges such as this which are stirring our concern for Reunion abroad. And this is one of the respects in which the younger Churches are going to contribute richly, within your lifetime, to the older Church at home. You are going to help. But how?

The easy way, the way into which we fall, almost without question, in such a happy inter-denominational atmosphere as that of these Colleges, is to say : "I am going to preach Christianity without any *-ism*."

I have seen the results of such missionary work : weakness in Church order, lack of discipline in the ministry, poverty of worship in the congregation, failure to achieve any real Church-consciousness—something utterly unworthy of that Church which is His Body. Too many schemes for Reunion have been by that easy way of denying history, instead of by entering into a fuller appreciation of it. It has made me feel that some of our contemporaries have mistaken the nature of the sum, been busy reducing to a *least common denominator*, when they should have been doing an addition and producing a *grand total* that included every distinctive element.

You cannot preach Christianity and leave out the "*-ism*" if the "*-ism*" is the way that *you* got there. I am reminded of an old lady from the country who shouted her grocery order down the telephone and then asked what all the little numbers in funny round holes were there for on the dial.

Most of us keep near our telephone a list of the numbers that we have used the most. You will help no one to "get through" by mere destruction of that card. You will have a chance of helping men from your own experience if you keep that card with you. *But do take a copy of the whole directory beside!*

Not long ago I was telling a visitor to my College in China how I was encouraging the use of a prayerbook, the Psalter, and responsive reading of scripture passages, because I felt that with nothing of this in their past, young churches could not learn ordered reverence in public worship, nor even worthy language. He told me that in his area he was finding the opposite need, and encouraging the use of extempore prayer. I am a Methodist minister. My visitor was a prominent member of one of the celibate orders of Anglo-Catholicism. And the situation revealed between us was exactly as it ought to be.

No-one nowadays would call Robert Morrison a broad-minded man. Yet in the first few years of his translation work in Canton, he, a Congregational minister, produced in Chinese not only several books of the Bible, but the Prayerbook of the Church of England, and a Presbyterian catechism. You will be called to work in a wider sphere than his. The main thing is to have an open heart, and remember that *all* Church History belongs to you, you are in the succession of all that is good and great.

(b) A second reason for catholicity of mind is the place of the younger Church in the life of the community. You will find your position is very different from that of a church-worker of your own denomination in Birmingham.

You may go to the tribes of the Ivory Coast, or to the aborigines of Yunnan—not a bit like Birmingham. It is more like stepping back into the Dark Ages when the Church was the only source of all culture. You will be reminded of Ulfilas who in the fourth century adapted

Greek characters to fit the sounds spoken by the Goths, and so made the Bible the ancestor of all "German" literature; and of the Nestorian Bishop of Arran, who in the sixth used Syriac script for writing Turkish sounds—the first writing known to many peoples of Central Asia.¹ Here again in this modern world the missionary has devised an alphabet for people who are without one, that he might translate the Bible. And lo, within a generation there are young Christians from these truly illiterate people at the universities and entering the learned professions. And all because of the Church!

Or you may go to outcaste villages in Hyderabad, where whole communities—like Clovis and his Franks, three thousand in one day—are baptized, "adoring what they had burned, and burning what they had adored."² And now there is a new hut in each village—the Church the centre of all.

Or you may go to China, where—strangely unsung this victory!—at the close of a period of persecution we find as head of the state one who is more soundly converted than Constantine. Constantine conceived his mission to be "to unify belief . . . to set in order the body of the world labouring under grievous sickness." Marshal Chiang Kai-Shek in instituting a great movement for moral reform, the New Life Movement, has indeed provided a modern parallel. Listen to the words of his wife, addressed to the National Christian Council of China in May, 1937, and appealing for the Church's co-operation in the re-birth of a nation: "We cannot create a new society. History has too long a start of us for that. But we can re-create it by God's spirit breathing into it a NEW LIFE." But what has this to do with us and our Church History?

In these several lands, without the Church having reached the strength or dignity of a state religion, one surely has, whether one likes it or not, all the problems

¹ Dr. Mingana: *Early Spread of Christianity in the East*.

² The words of the Archbishop of Rheims in baptizing Clovis.

of the Establishment :—Christianity is the source of all culture, the Church is the centre of the new community, the Church is regarded by an increasing number of the official class as that which may give new life to the nation.

You may have been brought up in a denomination which has stood courageously for the “sect” ideal, the Church as those who are saved out of the world, not the Church as central in the life of the world.

Let me give you examples : There are missionaries of the Society of Friends who find on their foreign station that the meeting house is the only parish church—and of an amazingly wide parish. I have a friend in Africa who is a veritable Archbishop Laud to the local king—in influence, I mean, not in the unwisdom of its exercise. And he is a Methodist minister. In Nanking there was a New Zealander attached to what was virtually a government department. He belongs to a missionary society supported by those who used to call themselves “Independents,” and stood most firmly for complete separation of Church and State.

What are we to do about it?

I have urged you to maintain, for the sake of Reunion, all that is a distinctive contribution in the life of your own denomination. Now I can equally sincerely urge you to discard one aspect of denominationalism : In so far as denominational origins were a negative reaction against abuses which existed in the Church as the Church then was in Europe, they are meaningless in any but the land of their origin. Their denials of this, that, and the other, must not be allowed to hamper our freedom in going in to possess a new land in the name of Christ and of His Holy Catholic Church. And we are not being disloyal, for we belong to all of it, and all of it belongs to us.

You need Church History that you may know the wealth of the heritage which is yours, and which you seek to share with all mankind.

About my last point I need say little, though I hope to do much :

III. CHURCH HISTORY OUGHT TO HELP YOU TO SEE THE CHURCH FROM THE POINT OF VIEW OF THE LAND TO WHICH YOU GO, AND TO HELP YOU TO BELONG TO THE CHURCH OF THAT LAND.

You know the sort of person who sometimes prays at missionary prayer meetings : " Lord, Thine arm can reach even to China, and save Thy servants there." Just as if God were sitting in England and only reaching over towards the Far East.

It is easy to smile. After all that is the way most of us still regard, if not God Himself, at any rate His Church. That is what I should like to cure you of ! When I was a missionary I never liked the name : " one who is sent " —sent by the Church which is sitting here in England and only leaning out towards the East ! Small wonder that in the East, even to Christian people there is something " foreign " about their very conception of the Church.

The Church was always a universal Church. I preferred to think of myself as a servant on loan to *the Church in China*.

While you are yet in training, I should like to help you to make that adjustment, and from the standpoint of your future brethren see the Church coming, always coming, towards the land of your adoption.

Let me illustrate briefly from the land that I know best :¹ I should like to take you who are preparing for service in China and set your feet where your future colleagues stand. I should show you the early centuries, leading up to Nicæa, the post-Nicene divisions, and among them Nestorius. With the Nestorians the history of the early centuries moves to China in 635—the same year that Christian history opens in North-eastern England with the coming of St. Aidan.

¹ This has been worked out in popular form in my *Yarns on Heroes of the Church in China*, Edinburgh House Press, 1s.

I should show you the medieval west through the eyes of a Christian monk who came from Peiping in the year 1278. He came on pilgrimage to Jerusalem, but soon found that he had to go further—to Constantinople, Rome, to Philip IV of France and to our own Edward I, preaching a new crusade in which the pro-Christian Mongol Khans would join the Christian west. I should show you St. Francis, not only as Christ come again to the western lands, but as founder of an Order which soon sent Christlike men to Zayton and to Cambaluc (Peiping).

I should show you the Reformation as a spring of new life which in the purposes of God was meant to reach to China : The year of Luther's theses saw western mariners (for the first time for two centuries) off the China coast. The best products of the Counter-Reformation opened China's closed door and took the Gospel to the Imperial capital and court.

I should show you the Evangelical Revival as a movement which not only saved England from revolution, but was the saving factor in western imperial expansion which was to follow. The missionary awakening opened the fourth, the modern period of the history of the Church in China, and here by God's grace are we. And, you see, all along it is not the foreign history of a foreign Church. It belongs to you, even you in a foreign land.

Without something of that experience you cannot really transfer yourself to the service of a Church beyond the seas. Without some glimpse of the vision splendid you cannot hope to lift men's gaze to that which, in the younger Churches, they most need to see : The Church, which—often maimed and broken—is still His Body, broken for us and for all mankind.

PROBLEMS OF A CHURCH IN TROPICAL AFRICA

THE NIGER DIOCESE

By THE BISHOP ON THE NIGER *

AN outstanding feature of recent missionary enterprise is the extraordinary development of the Church in tropical Africa. A typical illustration is found in the latest returns of Anglican missions in the Niger diocese. There are 1,499 churches in the diocese, 2,582 catechists and church school teachers ; there was an increase in registered membership last year of 15,000, following on increases of 25,000 and 7,000 in the two previous years. Contributions raised by the "Native" Church (independent of all foreign contributions, but including Government grants £10,000 and school fees £17,000) amounted last year to over £72,000, as compared with £56,000 in the previous year. There were 120,000 scholars regularly attending Sunday schools ; there were 670 church day schools, and perhaps what is most important, 1,149 church marriages during the year. It may be reckoned that in Southern Nigeria one in every nine persons is attending a Christian place of worship—somewhere about the same proportion as in England. The difference is, of course, that in tropical Africa almost all people calling themselves Christians attend church, while in England only a small minority do so. In Africa the whole environment is heathen and morally degrading, whereas England's life is deeply steeped in Christian tradition.

This great growth has been extremely rapid. The

* The Rt Rev. B. Lasbrey has been Bishop on the Niger since 1922.

Church is wide-spread rather than deeply-rooted. It has multiplied itself many times in the last thirty years. The problem therefore is how to consolidate the progress made. Will these vast members leave the Church as quickly as they entered it, if faced by a new set of influences? When "the spell of the erroneous identification of Christianity and progressive Europe" is broken, as it rapidly is being broken, will the result be alienation from the Church? Will the Gospel of materialism capture the soul of Africa? Supposing foreign funds to support missionaries are no longer available or decrease quickly, will the Church be able to support itself? Supposing the great majority of European leaders are removed and no new recruits arrive—as for instance might happen in a time of war—will the Church stand strong and pure, or will a perverted type of Christianity arise—almost a travesty of the true Gospel? As it is, assistance from outside is diminishing, and in face of these questions it behoves the mission to examine the way in which its resources are being used, and, out of all the good objects and avenues of service before it, select only those which will best serve to create a strong, pure and permanent Church even though other needs may appeal poignantly to its interest or to its sense of compassion. Obviously supreme amongst these must be the guiding of native converts into true Christian life and witness, the development of native skill and the training of native leadership. How and by what emphases shall these purposes best be achieved?

Probably the encouragement of *the spirit of evangelism* is the first essential. Though the African makes no secret of his religion, there is a constant danger that the church in a town or village may become a community, separate, wrapt up in its own concerns and feeling no call to propagate its faith among its neighbours. If this tendency is not checked, the church will easily stagnate, and it may become as unusual for the ordinary church-goer to think of his personal duty of winning others for

Christ as it is, shall we say, for the ordinary church-goer at home. With the power of attack the power of resistance may also be lost. To keep alive "an imperative urge to translate into action by word and deed God's ever-active yearning for the salvation of the whole world" is a continual necessity. A Christianity devoid of this urge may lose its fervour, be looked on as one of a choice of religions, and accordingly be discarded when inconvenient and unpopular. Africans, however, are keen evangelists when a lead is given them. Different dioceses adopt different plans. In the Niger diocese evangelistic bands, consisting of the keenest lay men and women available, are formed in every district and these generally give two or three days each month or at regular intervals to go to a selected place in the neighbourhood and by visiting, open-air preaching and special services in Church, try to bring in new converts, quicken the lethargic, and restore the backsliders. The increase of numbers already noted is due in no small degree to the activity of these bands. A missionary would use his time more profitably for the spread of the Kingdom by forming, encouraging and directing evangelistic bands such as these than if he spent it all in himself preaching to the unevangelized.

A second clamant need is *the creation of Christian home life*. The foundations of Christian life are laid in the homes. *No* Christian home life means *no* permanent Church life. In a heathen and polygamous country home life, as we know it, is practically non-existent. Sexual immorality is appallingly common and apparently evokes no protest of public opinion or private conscience. In the Christian community itself continual stress requires to be laid on the necessity of Church marriage. Most of the numerous suspensions from Church membership are due to breaches of the Christian marriage laws. Plans therefore have had to be discovered to help in the establishment of Christian homes. What may be described as marriage training schools exist for this purpose. Young women enter them one, two or three years before marriage ;

if unbaptized, they are prepared for baptism; they are instructed in child welfare, ordinary domestic economy and the ideas and ideals of a Christian home ; they receive a very simple education and stay in the schools till the time of marriage. These schools are becoming more and more popular and generally produce very satisfactory results. The service rendered by women missionaries in the running or supervising of them is a service most vital to the future of the Christian Church. They do not, however, as they are, cater for the more educated girls, whose numbers are rapidly increasing. And there is still to be faced the problem of giving better instruction to young men regarding the principles of Christian marriage, the sanctity of home life and the dignity of womanhood. Unfortunately the climate prevents European children from being brought up in West Africa, and so no examples of Christian family life can be seen by Africans in the homes of Europeans. The work of the Mothers' Union and kindred associations is very valuable, and happily is being more widely developed through the interest of the Mothers' Union at home.

A third matter of crucial importance is *the Church's educational work*. There comes first the education of her own agents. Out of over 2,500 catechists and school teachers in the Niger diocese not more than one in five has had any training beyond what he learned at a mission school and through an apprenticeship under a senior worker. At present a four years scheme of instruction for untrained teachers is being carried through with monthly lectures, and papers with set questions corrected and explained by local clergy and schoolmasters, but this is a poor substitute for a residential course. The lack of training in the teachers results in an ill-instructed Church, unequipped to resist the plausible teaching of the strange sects now entering the country, or the new allurements of the world as a non-moral civilization presents it. Yet every year three to four hundred tolerably well-qualified candidates seek for entrance to the training college, whereas

not more than forty on the average can be taken in owing to lack of European masters and the money for their stipends, and to lack of accommodation. These students are the pick of Africa's young men, responsive, desperately eager to learn, sure to occupy positions of influence far beyond those held by men of equal standing in England, positions in which as a rule they will faithfully reproduce what they have learnt. If young graduates at home seeking a vocation could grasp the situation, they would surely leap at the opportunity. Scarcely less in importance is the Church's general educational work. Ninety per cent. of the education of Nigeria is in the hands of missions, Anglican missions having the largest share. In Nigeria, again, as contrasted with Eastern lands, mission schools are entirely Christian in the sense that their staffs consist altogether of Christians, and the scholars, with the ready agreement of their parents, whether heathen or Christians themselves, anticipate that they will be brought up as Christians, and they hope, generally speaking, for baptism or confirmation during their schooldays. Probably more reinforcements come to the Church from the schools than from any other source. No subject is of greater interest to the African to-day than education. He looks on it as the key to the advancement of his race. He is ready to make extraordinary sacrifices for its sake. Africans eagerly hope in a few years to qualify for many posts at present held by Europeans. The Government are, where possible, filling chieftainships and other positions of influence with educated men. For all branches of public service they are demanding higher standards of education. Undoubtedly the Church has the opportunity through its schools of moulding to a large extent the life of a people gradually growing up to nationhood. The leading Africans of to-day are mainly the products of mission schools, and, as we see them in Nigeria, are for the most part bearing a strong Christian witness. But if the opportunity is not to be missed or taken away, it is essential to give the best possible teaching to African

schoolmasters and to have men of high Christian calibre for secondary schools and colleges. It is of little value to have schools under the management of the Church unless they have a very decided Christian character and atmosphere, a Christian direction in all their life and teaching, and a well-thought-out scheme of instruction in Christian conduct and doctrine, and are also able to hold their own with any other schools in efficiency and adaptability to African conditions.

Another matter which has to be seriously considered is *the Church's place in the State*. We are not dealing with a people which has long-standing traditions, an ancient history, qualities deeply graven into its character, and expressing itself in a literature and art of its own, but with a people in its formative stages and able moreover in a remarkable manner to adapt itself to new conditions and to assimilate the teaching given it, so long as it believes that that teaching will help in its uplift. And while it is no function of a missionary Church to interfere in party politics, yet it must stand for something in the country if it is to count for anything. It cannot let the rising stream of national life pass by with no effort to influence its direction. It must witness publicly for righteousness, it must protest as a body against evil, it ought to act as a sort of conscience in the country, calling attention to duty, pointing its finger at abuses, calling on men to rebel against wicked customs however deeply entrenched, not allowing disgraceful or pitiful conditions of life to be connived at without its voice being heard, but endeavouring to arouse a Christian public opinion which may act as a leaven in the lump. For instance, in Nigeria bribery is a cancer which attacks practically every department of life and is almost taken for granted in some quarters ; the treatment of womanhood is far from being in accord with Christian standards ; there is the scorn with which the slave-born are held in many parts of the country ; there is the terrible prevalence of leprosy with comparatively little effort to meet the

needs of its victims—there are probably about 60,000 lepers, not more than about 7,000 of whom are receiving any adequate treatment ; there is the recent increase in drinking owing to the introduction of illicit methods of distilling, and there are other such evils. The Government of the country find it hard to take effective action against most of these abuses unless supported by a strong section of public opinion. It cannot suppress bribery if few are ready to stand out against it, it cannot spend native administration money on the treatment of leprosy if native administrations grudge the use of their funds for such a purpose ; it cannot detect illicit distilleries if the majority of people give no assistance in discovering them. The Church can use its influence to evoke this public opinion. Thus at recent synods of the Niger diocese one or more of such questions as these referred to have been carefully discussed and resolutions passed upon them. The synod consists not only of the clergy but also of about two hundred of the leading laity from every part of the diocese, elected by Church members, and every representative has to pass on and carefully explain the resolutions to his district council and church committee for some action to be taken upon them by the Christian community in each locality. Progress has been made, but constant attention has to be drawn to these matters, constant teaching given about them, and the fight against evil is clearly going to involve considerable sacrifice before the victory is won. For instance, a man refusing to bribe will often lose his case in court and sometimes suffer undeserved punishment ; not infrequently a young man will have little chance of obtaining a post without bringing a gift in his hands ; a too troublesome insistence on the prevalence of certain abuses will earn a man unpopularity and suspicion. The work of creating a strong moral conscience against these evils has to be begun in the Church itself, for there are some of those who profess to be its members who are not free from guilt. Yet if the Church is to be strong and pure and permanent,

if it is to help in the production of an upright Christian nation, these are matters on which it cannot compromise. High in the list of its duties is that of training the public conscience. Young as it is, it must be ready to suffer for truth and righteousness sake.

Space will not admit of reference to other problems and questions which a Church in tropical Africa such as that of the Niger diocese has to face, but if readers are able to visualize some at least of the difficulties which confront these new Christian communities, if they are able to appreciate the desire of those communities to play their part as living members of the body of Christ, not wanting to be burdensome appendages dependent on home charity but longing to grow up and be able to give their contribution of service for the extension of the Kingdom of Christ, then, please God, there may be drawn forth from home Christians a deeper understanding of their fellow Christians in these infant Churches, more intelligent prayer for them, and more sympathetic offerings.

THE PROTOCOLS OF THE ELDERS OF ZION

By L. ZECKHAUSEN*

IT is but natural that violent action should be followed by corresponding reaction. The aftermath of the Great War is still disturbing the peace of the world. Like the convulsions following an earthquake, the nations are slow to come to rest. The shortcomings of the Peace of Paris are held responsible for the rise of Fascism in Italy and of Nazism in Germany, for both these countries protest that, in different ways, injustice has been done them that must be rectified at all costs.

Things lie differently in Russia. The something like two million refugees from that country, dispossessed, humbled and driven from their homes by ruthless Communists, are now scattered over the face of the globe. Their attempts at counter-revolution failed, and all that some of them can do is to denounce and blacken their opponents as much as they can in the lands of their dispersion.

It so happened that at the outbreak of the Bolshevik revolution a not inconsiderable number of the leaders of that party were Jews. Rigorously shut up in certain provinces, excluded from most of the liberal professions, forbidden to own land outside the overcrowded towns, and differentiated against in every possible way, the more educated and progressive Jews keenly felt their degradation and saw an escape from it only in the tenets of Socialism that promised equal rights to all.

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What wonder, then, that many of them should have followed the lead of Lenin? And as they were, on the whole, much better educated than the average Russian, not a few of the administrative posts were at first allocated to intelligent Jews.

But it is equally understandable that the ire of the dispossessed refugees should have been particularly roused against the Jews. A large proportion of these refugees were formerly filling the very posts now occupied by Jews—people whom all their life they hated and despised. The form their revenge had taken was to issue in most lands of their dispersion a translation of a pamphlet that since 1903 had done much harm to the Jews of Russia, and was intensively used by the authorities there to inflame the populace against the Jews as the ultimate source of everything that was wrong in the world.

The pamphlet, entitled *The Protocols of the Elders of Zion*, was first printed in serial form in an obscure paper in the South of Russia, in 1903, but it became more widely known in that country when Sergius Nilus, a man with some pretensions as a writer, incorporated it in a semi-religious novel of his, in 1905. There can be no doubt that the material was supplied to him by agents of the Secret Police, but Nilus claimed to have received from a friend a copy of the minutes of a secret meeting, held in Paris by a Jewish organization that was plotting to overthrow Gentile civilization in order to establish a Jewish world State.

Outside Russia these Protocols attracted but little attention until after the Revolution there of 1917, when the astounding collapse of a great country through the action of the Bolsheviks, and the presence of a number of Jews in the Bolshevik ranks, caused many to search for some simplified explanation of the catastrophe. The Protocols appeared to provide such an explanation, more particularly since the tactics of the Bolsheviks in many respects resembled those advocated in the Protocols.

An English translation of this pamphlet was printed in

London in 1920 under the title of *The Jewish Peril*, and it has given rise to much discussion and agitation.

It was in vain that Jews and others frequently attacked the authenticity of the Protocols, adducing many arguments for the theory that they were but a forgery, until the Constantinople correspondent of *The Times* conclusively proved that the document was in the main a clumsy plagiarism. In three articles, printed in *The Times* of August 16, 17 and 18, 1921, he circumstantially described how he obtained from an educated Russian refugee at Constantinople a copy of a French book, entitled *Dialogue aux Enfers entre Machiavel et Montesquieu, ou la Politique de Machiavel au XIX Siècle. Par un Contemporain*. That book was first published at Geneva in 1863 and reprinted at Brussels in 1865. (A copy of the Brussels edition can be seen in the British Museum). The author of the book was eventually found to be a Paris lawyer and publicist, Maurice Joly, a political opponent of Napoleon III. He was legally prosecuted for publishing the book and sentenced to fifteen months' imprisonment.

The work is a thinly veiled attack on the despotism of Napoleon III in the form of a series of twenty-five dialogues. The speakers are Montesquieu and Machiavelli, and the various topics they discuss refer to the repressive measures and policy of the French Emperor, his wasteful financial system, his foreign wars, his use of secret societies in his foreign policy and his suppression of them in France, to his control of the Press, and such things more.

By grouping a large number of passages from Joly's book and from the Protocols in parallel passages the correspondent of *The Times* proves conclusively that Nilus simply copied from the dialogue a number of passages in which Machiavelli is made to enunciate the doctrines and tactics of despotism and put them into the mouth of an imaginary Jewish Elder. The names of some prominent Jews are introduced here and there to supply an air of verisimilitude.

One would naturally have expected that this convincing

exposure of the forgery would have given it its quietus, and that nothing more would have been heard of it. But the alleged "Jewish Peril" the pamphlet had claimed to have unmasked had in the meantime become the basis for countless impassioned dissertations in many countries of the world; the anti-Semites everywhere hailed it as unimpeachable proof of Jewish depravity; in Germany it was sold, literally, in hundreds of thousands of copies, and much of the Nazi persecution of the Jews was, and still is, justified on the supposed evidence of these Protocols. It was too good a stick to beat the Jews with to be lightly dropped. At first, indeed, there was much consternation in the ranks of professional Jew-baiters, but they gradually recovered their spirits. Joly's book, in spite of the fact that a copy of it can be seen in the library of the British Museum, was boldly declared to be itself a forgery, which Jewish schemers had artfully played into the hands of the credulous correspondent of *The Times* at Constantinople, and the whole incident began derisively to be spoken of as the "Turkish fairy tale." All sorts of new explanations and equivocations were produced. The scene of the "secret meeting" was now transferred from France to Switzerland. The Protocols became notes of a plan submitted to the "Council of Elders" by Theodor Herzl, the founder of the Zionist movement, at the first Zionist Congress, which was held at Basle, in August, 1897; and the whole was asserted to have come from the pen of Asher Ginzberg, a noted and much-respected Jewish writer and thinker. The fact that neither Herzl nor Ginzberg was any longer alive, and therefore could not come forward to deny the accusation, must have gone far to father the invention on them.

In England (and probably also in most other English-speaking countries) no legal redress can be claimed by a community for libel or defamation of character. It is only individuals who can invoke the protection of the law when unjustly maligned—the contention being that a community (to quote a well-known jest) has no body

to kick and no soul to save. The Jewries of England and America were, therefore, powerless to prevent the printing and dissemination of a pamphlet that exposed them to opprobrium and hatred as plotters against Gentile society. Their arguments and protests were utterly disregarded by their assailants, and hardly ever reached the masses at all. The present writer had this exemplified, a few years ago, by the ease and assurance with which an educated-looking speaker, advocating Social Credit at a largely attended meeting at Brighton, wove into his address references to shady Jewish practices, "convincingly exposed in the famous Protocols." And nobody in the audience so much as challenged the truthfulness of the allegations.

But the case is rather different in some countries on the Continent, and when Nazis in Switzerland began printing the Protocols of the Elders of Zion at Berne, and exposing them for sale all over the country, the Jewish community of Berne instituted proceedings in court against the promoters, publishers and printers of the pamphlet, which, they declared, was a libellous forgery and a dangerous incitement to persecution and violence.

The case quickly became a *cause célèbre*. The Nazis, strenuously supported by their associates in Germany, showed most remarkable ingenuity in their efforts to exhaust the patience of the court and to quash the proceedings. Every device and subterfuge known to lawyers was skilfully employed. Adjournment followed adjournment, and the case was dragged in a manner scarcely imaginable in a court of law in England from November, 1933, to October, 1934, and, finally, to April-May, 1935, when the presiding judge categorically refused to allow any further adjournments.

The prosecution was able to cite a large number of distinguished experts and witnesses from various countries of Europe, both Jews and Gentiles, scholars, publicists and politicians, some of whom, like the Russian historian and former Secretary of State for Home Affairs in the Kerensky Cabinet, Professor Milyukov, and

Dr. Weizmann, the President of the Zionist Organization, are men of world-wide repute. The accumulated weight of their depositions not only demolished, point for point, all the insinuations and accusations of the Jew-baiters but also established beyond peradventure the fact that the so-called Protocols of the Elders of Zion were specifically adapted from Joly's Dialogue by the police authorities in Russia to uphold reaction and to terrorize the Jews.

So thorough was the investigation that the proceedings in court, which opened on April 30, 1935, did not terminate till the 15th of May, when the presiding judge, Dr. Meyer, pronounced the Protocols to be not only a forgery, but also libellous and "trashy literature," * the dissemination of which was henceforth to be prohibited in Switzerland. The defendants were also sentenced to pay a certain fine, but the Jewish plaintiffs, satisfied with the verdict, waived their claims to their very heavy costs.

The whole of the Nazi press of Germany feigned great indignation at this verdict of the Swiss Court, and an appeal was eventually lodged against it. The Supreme Court of Judicature of Switzerland upheld, however, the findings of the lower court as to the Protocols being a forgery, though it remitted the fines imposed by the latter.

So things stand now. Will the emphatic verdict of the Swiss Courts finally dispose of this sorry business that has caused so much trouble to the Jews in every part of the world? Among people of good will, no doubt it will. But the fact that there are agencies that still continue to disseminate these Protocols, and that not only in Germany, the home of anti-Semitism, but also in England and America, is a deplorable illustration of the often averred cynical maxim that so long as there are ignorant people to deceive, there will be found unscrupulous men to do the deceiving.

All the greater, therefore, the need of making the facts of the case as widely known as possible.

* In the original German, "Schund Litteratur," a very derogatory term, which should perhaps more correctly be translated as "rubbish."

CHINESE IDEALS AND THEIR RELATION TO RELIGION AND LIFE

By F. S. DRAKE*

ALL peoples have their own ideals or ideas of what the highest human life should be. Although the ideal and the actual do not always agree, yet to know the ideals of a nation is in a very real sense to know the nation itself. The ideals of the Chinese people can be seen in their literature, their art, their religion and their ways of life; the four ideals that are here selected and set forth are only a few among many, but they may suffice to show that in the present struggle for freedom, goodness and truth, which, in various forms, is going on in all parts of the world, the Chinese people with their deep inherited instincts, in the strength of their numbers and of their long and remarkable history, are an asset to be considered and valued by all lovers of peace and goodwill.

First, the ideal of fine character. The Chinese, in spite of a certain cynicism as to the actual state of human affairs, always believe, in their highest moods, that right is stronger than might. They are not pacifists in the sense that they will never fight; but they regard the use of force as a last resort, and they despise the man who habitually uses it. Even in everyday life they are ashamed of the flushed face or the raised voice. And this is because of their belief in an eternal right (*li* or *tao*)—a belief manifested in all their philosophic and religious literature, and freely expressed by the people in ordinary

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life ; an eternal right that, as the "Way of Heaven," (*T'ien tao*), is the ultimate reality of the Universe. But this eternal right, this Way of Heaven, does not operate *in vacuo*. It is enshrined in human hearts, and is expressed in the will of the people as a whole. This is the basis of the democratic temper of the Chinese people.

The ideal of moral character held out by the ancient sages, and still cherished among all classes in China, is that of the "Princely Man," (*chün tzü*), the man of refined or princely character. It is the highest to which a man can attain. Not rank and riches are honoured, though often prayed for and desired, but "refined character." The pæony, the flower of spring, with its abundance of petals and leaves is the rich-man's flower, the "*fu-kuei-hua*," the flower of rank and riches ; but it is placed below the chrysanthemum, the flower of autumn, of which every bloom has been carefully trained and cherished, and every petal shows the perfection of restraint, the "*chün-tzü-hua*," the gentleman's flower, or flower of the man of refined character.

If there is one word which can sum up what constitutes, for Chinese, the man of perfected character, perhaps it is the word, "Duty" ; not simply duty in the abstract, but duty in its varied application to all the relationships of life (*i-li*). Nothing so shames a Chinese as to be found failing in one of these duties. Not pleasure, not ambition, not success, are put first, but duty, especially duty to one's parents. This is no doubt partly due to the training of centuries in the art of living together developed by the patriarchal family system, but it is also the result of the deliberate teaching of the great sages, and accepted by the moral sense of the people. It acts against excessive individualism. and makes the Chinese a loyal and trustworthy race. Those who live amongst them can testify to this loyalty and reliability, both of honourable and cultured Chinese gentlemen, and of humble coolies, peasants and personal servants—a loyalty often tested unto death.

The ethical teaching of early Confucianism is largely concerned with the application of this word "duty" to the varied relationships of human life. But especially as developed by Mencius 372-289 B.C., and later thinkers, it is based upon a definite conception of human nature and of the universe. There is in man, as man, says Mencius, a moral sense ; it is composed of four strands—*jên, i, li, chih*—words difficult to translate satisfactorily in English, but translated by one eminent authority as Love, Righteousness, Reverence and Wisdom. These four ethical principles are innate in man, and constitute his moral nature ; they are not the result of social development or of external accretions, but are deeply rooted in his being ; if he lacked these he would no longer be man, but would be indistinguishable from the birds and beasts. The Neo-Confucianists of the Sung school (eleventh and twelfth centuries A.D.) take up the strain and trace these four ethical principles in the constitution of the universe itself. Nature, like man, is grounded in these four ; it is these that give the whole creation its life, its movement, its order and its variety of forms. But of these four, the greatest is the first—Love ; from it the other three proceed ; it is the originating source of all things. Says one of the brothers Ch'êng (A.D. 1032-1085 or 1033-1107) : " Love is the creative mind of the universe." " What kind of mind is this ? " asks their greater disciple, Chu Hsi (A.D. 1130-1200), and answers : " In Nature it is the mind that with an infinite variety of forms brings all things into being ; in Man it is the mind that with warmth and tenderness loves others and does good to everything." And again, he says ; " Love is the principle of life ; if there is no love there is death."

It would be hard to find anything in non-Christian religion nearer to Christian thought than this : that the vital principle in universe and in the soul of man is ethical—a mind or heart of love.

Second, the ideal of simplicity. This can be seen in their homes, their dress, their way of life and their food.

The mass of the people live in the simplest of homes, furnished with only the bare necessities of life ; dress in the simplest but most efficient clothing, and exist on the simplest but most wholesome food. This is partly due to their direct dependence upon the land, and to the hardness of life for the majority of the people ; and partly to the large or patriarchal family system, by which all have to give up something for the sake of the others. But it is also due to the deliberate teaching of the ancient sages, who persistently advocated economy as a virtue in itself, and the restraint of desire, as a means to happiness, and who always put duty before pleasure.

This love of the simple is expressed in their pictures by the frequently portrayed figure of an old man in tattered garments, perhaps, sitting in a thatched shelter open to the wind and rain, contemplating in perfect bliss the waterfall on an opposite cliff, or the gnarled trunk of an aged pine. Indeed their pictures in general, so expressively executed by so few strokes of the brush, with so much suggested, and so much omitted, and preferably done in black and white alone, illustrate well their enjoyment of simple things. Everything is capable of giving them pleasure—flowers, insects, birds, twisted trees, swaying branches, flowing water, frozen lakes, weathered rocks, coloured stones, hermits, travellers, fishermen, whatever is natural, comical, human, childlike, old—all attracts their interest, gives them amusement, or touches a chord of sympathy.

This tendency has been greatly nourished by two of the religions of China, the native Taoism, and the exotic Buddhism from India. Both inculcate the curbing of desire, the unreality of the concrete and seen, and the reality of the abstract and unseen. The often expressed ideal of the Taoist is the simple life of the country, far removed from the enticements of comfort, commerce and wealth, and even from the delusions of wisdom and the self-consciousness of virtue ; while for the Buddhist all particular things are vain—“ as a dream, a phantom, a

bubble, a shadow, as the dew and also as the lightning," and so there can be no incentive to collect and accumulate, much less to pursue and scramble for the material things that so distract the peace of the world.

Third, the ideal of beauty. The traveller to China will be struck at once with much that is not beautiful : the dirt in the streets, in the homes and on the children ; the degradation and disease, and general misery of the masses of the people ; the dilapidation of the houses and city walls. But close attention will reveal an innate love of beauty through all this. One of the first things the traveller will observe will be a flower growing in a pot, or it may be only in a thrown-away jam-tin, before the doors of the houses, even of the utmost hovel ; a flower carefully tended and loved—perhaps with a little coloured pebble or irregular stone set up like a miniature mountain by its side. The love of flowers is deeply rooted in the hearts of the people, and pots of flowers are to be seen even in the coal-yards, and on the counters of shops.

Another affection of the Chinese is for birds. The poorest have them ; and the keeping and care of song-birds is reduced by them to a fine art. There are different types of cages for different kinds of birds, often ornamented with beautiful carving ; the tiny food and water receptacles are often of the finest porcelain, delicately painted, to be in keeping with the little inmates of the cage, and often date from the famous periods of porcelain-making two to three hundred years ago. They take their birds for daily walks in cages to give them fresh air.

The effort after beauty in everyday life, in spite of dire poverty and sordid surroundings, may be seen in the brightly painted sterns of boats, the carved and curving ends and ridge-poles of roofs, the fancy brickwork and tiles along the tops of walls, the carved bricks on gables and at gates ; the moon-gates, half-moon gates, and octagonal gates ; the trellised woodwork of windows, and the painted rafters under the eaves ; and a hundred and one other simple devices to beautify the homesteads,

furniture and things of daily use. A picture-scroll or scroll of writing—often smoke-begrimed and ragged, it is true, will nearly always hang on the wall opposite the door of a room, and little strips of skilfully patterned red paper flutter over the lintels of the doorways.

Chinese writing is another testimony to the beauty-loving nature of the people. It shows in high degree the sense of beauty and strength of line in each stroke ; of balance in each character, and of rhythm in each column and page. For the Chinese, beautiful writing is the highest form of art ; it is cherished, practised and pondered over by them, as the most perfect expression of the beautiful in its rhythm, vitality and restraint.

Closely allied to writing is Chinese painting, which is done with the same type of brush and somewhat the same technique, and preferably with the same black ink. Of the beauty of Chinese paintings of birds and flowers there is no need to speak. Chinese landscape painting, which developed during the Middle Ages of the Christian era, shows a deep feeling for Nature, as such, before such a feeling developed in the West. This feeling for Nature is largely the fruit of the native Taoist religion, and also of the Meditation or *Ch'an* (*Zen*) type of Buddhism. The former, with its emphasis upon a spiritual movement in all Nature, is largely the inspiration of all that is mystic in the poetry and art of China ; the latter, with its emphasis upon the One Reality in contrast to the shadowy forms of sense and mind, emphasizes the oneness of the seer and of the thing seen—that which is in the self that knows is the same as that which is in the thing known. The gentle philosopher Chow Tun-i (A.D. 1017-1073) would not allow the people to clear away the grass growing on his window-sill, because he recognised the desire to live in the grass as the same as the desire to live in his own soul.

Space does not allow to do more than refer in passing to the sense of colour shown in harmonies in dress ; to the carvings on wood, jade, crystal and other stones ;

to the beauty of their architecture, and in particular of the roofs, even those of humble dwellings ; and to the wonderful way in which their buildings, their temples, pagodas and palaces merge into and become one with the landscape and natural environment.

Fourth, the ideal of industry. The Chinese may fairly be said to be one of the most industrious people on the earth. True, no people can be so leisurely, and no people are so skilful at avoiding unnecessary effort. Nevertheless, a glance at the habitual achievements of the people of all classes will show how ceaseless is their labour, and how patient is their toil. From of old the Chinese have divided society into four classes—the scholar, the farmer, the craftsman and the trader. By the scholar is meant not merely the man of academic qualifications, the mere book-worm, but the wise teacher, the man of intelligence and of character, who by his words and by his example is a moral power among men ; such men as Wordsworth, Browning or Ruskin were and are in the West. And what praise can be too high for the Chinese scholars ? A very limited acquaintance with the vast mass and variety of Chinese literature, and with the thoroughness and intelligence of Chinese scholarship, is sufficient to draw out admiration to the point of reverence. No ancient country has kept such careful historical records, and until recent years no country has shown such understanding of questions of literary criticism and research. When to this is added the long list of men of fine character and high principles who have served their country and their people in high positions—countless names that adorn the ages of Chinese history, although mostly unknown to the West—the feeling with which the scholar is regarded in China can be appreciated.

The second class is the farmer. It must never be forgotten that China is a land of farmers, some ninety per cent. of the people being workers upon the land, and in the majority of cases, the owners of the land they work. From a very early period the Chinese thinkers have

stressed agriculture as the fundamental industry ; and so, fortunately, it remains to this day, giving a strength to the people that famine, flood and war cannot destroy. The traveller in China is struck at once by the well-kept fields and beautifully ordered vegetable gardens, by the irrigation canals, and by the terraced mountains and valleys. What an amount of labour it all represents ! And how cheerfully is it given ! How instinctive has become their continuous toil in the fields—terracing, ploughing, fertilizing, sowing, weeding, reaping ; and those tiny strips of land terraced and banked up on the bare mountain-side, and the loads of manure—aye, and of soil, too—carried up to them on human shoulders from the valleys below !

Of the craftsman also much might be said ; but we need not do more than indicate the untiring industry and love of perfection shown by every type of Chinese workmanship, whether in wood, metal, cloth or stone.

And of the merchant we need only say that although put last in the social scale, the Chinese merchant is one of the best business men in the world. Besides his fine natural business instinct, no hours are too long for him, no trouble too great for him to take, no annoyance sufficient to disturb his good nature.

It is true that the ideals here set forth have not always been realized. There still remains the problem of sin within and of suffering without. Nevertheless in the Chinese the world has a race imbued with some of the highest ideals for noble human life, ideals which though not always realized, are nevertheless parts of the Christian ideal of life, capable of being preserved and developed in Christ, and a real asset to the free peoples of the world in the spiritual struggle now in progress.

It is true they need a Saviour—it is also true that they are worth saving.

THE CHURCH IN THE TELUGU COUNTRY

By F. F. GLEDSTONE *

THE creation of a separate diocese for the Telugu country was due most of all to the venerable Dr. Whitehead, Bishop of Madras from 1899 to 1922. Very early in his episcopate he became convinced that the large and growing Telugu Missions required and deserved a bishop of their own, and that in an area where Indian Christians were so many and English Christians so few—a couple of hundred would be a generous estimate—the new bishop must be an Indian.

About the year 1903 certain of the Tamil Christians in Tinnevely, feeling that their Church should take a greater part in the evangelization of India, determined to found a society of their own, which should be entirely financed and manned by Indians, and should adopt a field where there was as yet no Christian work being done. They chose as their sphere the eastern corner of the Nizam's Dominions, and for their headquarters what was then the obscure hamlet of Dornakal, where at that time there were said to be more tigers than houses. There were then only seven Christians in the whole of that district. There are now nearly twelve thousand Christians under the care of this mission alone. Dornakal therefore naturally suggested itself to Bishop Whitehead as the seat of the new bishopric; though only a small place to be the centre of a diocese it had other advantages, a pleasant climate, an important railway junction, abundant land available for diocesan buildings, and, for the benefit of English people, a pronounceable name. Also

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with the place the man was to hand, the Rev. V. S. Azariah, who had been secretary of the Tinnevelly Society from its inception and then for some years had been working in Dornakal itself as the head of the mission there. Dr. Whitehead's prayers and efforts were crowned with success, the Dornakal diocese was inaugurated, and Bishop Azariah was consecrated on December 29th, 1912. The diocese was at first very small, but from the beginning the bishop also exercised episcopal functions under Dr. Whitehead in the other Telugu districts. From 1919 the C.M.S. district of Dummagudem, and from 1922 the S.P.G. and the other C.M.S. areas, were made part of the Dornakal diocese by resolution of the episcopal synod. Since the Indian Church became legally set free from the state connexion in March 1930, the ecclesiastical relationship between Dornakal and Madras officially ceased. The spirit of friendship and co-operation remains.

The name of Dornakal has become world-famous, not least through the abilities and manifold activities of its bishop. Apart from the old indigenous Syrian Church of Travancore, the Bishop of Dornakal was the first Indian to be made a bishop in any part of the Christian Church, and for a number of years the only one; even now, after twenty-six years, he is the only Indian diocesan bishop in the Anglican Communion. But nobody could say that the experiment had been an unsuccessful one. For so young a diocese the progress and growth have indeed been marvellous. When Bishop Whitehead transferred the oversight of the whole Telugu country in 1922 the Christian population concerned was about 87,000. It has now increased by 150 per cent. to 211,075.

When the diocese was formed in 1912 there were four missions working in the district, C.M.S., C.E.Z., S.P.G. and the Indian Society of Tinnevelly. In the intervening twenty-six years the number of other societies in the diocese and the variety of their work has very greatly increased.

First in point of time is the Singareni Mission, working in the Singareni and Parkal districts near to Dornakal itself. This was actually organized a short time before the foundation of the diocese, as a result of certain anonymous gifts, which have since been increased by grants from the Australian C.M.S. and the Dornakal Diocesan Association in England, as a mission to hitherto unevangelized areas, to be manned by Indian workers only. For eight years, from 1926 to 1934, the Diocese of Colombo also had their own missionary, an Indian priest from Ceylon, working in the Singareni Mission, and since 1934 Colombo has continued to assist the work by making a monthly grant towards the support of Tamil priests in the area.

In 1933 the Protestant Episcopal Church of America chose the diocese as its first sphere of operations in India, and it was decided that their work should be closely associated with that of the Singareni Mission. Their first missionaries, a priest and a layman with their wives, are now residing and working in Singareni. The work of the American Church is as yet only on a small scale, but beyond Singareni away to the north and east there are still large areas where the word of the Gospel has never been heard.

The diocese of Travancore also, in the year 1924, chose Dornakal diocese as their special field of foreign mission. The remote jungle country in the extreme north of the diocese was allotted to them, and they sent out two laymen to the work, both of whom have now been ordained. In this very new mission there were by 1937 over a thousand Christians, with very great opportunities for extension on every side.

The Christians of the Dornakal Diocese also support and work their own small missions in the hitherto untouched areas on the fringe of the diocese. The C.M.S. area has the Mulag Mission in a distant and backward part in the extreme north, the S.P.G. area has the Alampur Mission on the edge of the Hyderabad State

facing Kurnool. The Mulag Mission began in 1917 in an area where there were then no Christians at all ; there are now eight hundred. Work in Alampur is more recent and on a smaller scale ; the number of Christians is slightly over a hundred.

Besides these definite mission areas, Dornakal Diocese has other links with the Church in all parts of the world. The Church Army sent out to us in 1927 their first workers to go overseas, not to open up any new area, but to assist, in the many ways that the Church Army can, the older missions already established. Since then two of the Church Army workers have been assisting the S.P.G., two the C.M.S., and one sister has been stationed in Dornakal. The coming of other Church Army workers is expected in the near future.

The connexion between Australia and the mission in Singareni has been already mentioned. The Church in New Zealand, besides contributing generously to the building and organizing of the Dornakal Divinity School, has for some years given a lady missionary of its own to work in the diocese ; the new Diocesan Girls' High School in Bezwada has for the last few years been her special charge.

A word too is due to the great work which the Men's Society and the Mothers' Union are doing in their respective spheres. Kalasapad has the distinction of having the first vernacular branch of the C.E.M.S. in India. Since then the diocese has organized its own society, the Andhra Christava Purushula Samajam (for short, A.C.P.S.), affiliated to the English C.E.M.S., with similar but rather stricter rules, and the same cross for its badge. (But how the men love to hang them round the necks of their babies !) There are now about 850 village branches with about 9,000 members. The Mothers' Union, which in Telugu bears the euphonious name of Tallula Samajamu, has been working here for over twenty years and has been developed on diocesan lines since 1921. The Mothers' Union in England supports a lady

as special Mothers' Union worker. A similar fellowship for unmarried girls, to prepare them for marriage and motherhood, was started in 1931.

By the time the diocese had reached its twenty-first birthday the help of an assistant bishop was becoming a necessity, and in January, 1935, Archdeacon Elliott was consecrated.

Since 1931 Dornakal has been divided into three archdeaconries corresponding to the Kistna, Nandyal and Deccan areas, with at present two English archdeacons and one Indian. The Indian Archdeacon, Ven. S. S. Subbayya, is also the chief evangelist and preacher, artist and musician, singer and dramatist, of the diocese ; a somewhat unusual versatility. There are at present working in the Telugu Church about 150 Indian clergy, ten English ordained missionaries, half a dozen lay men missionaries, and twenty-five lady missionaries. A large and ever-increasing proportion of the Indian clergy has been trained at the Divinity School at Dornakal, which has been organized on a diocesan basis since 1923. The students come from all the missions working in the diocese, the staff is recruited from S.P.G. and C.M.S. alike, the endowments are due in almost equal shares to S.P.G., C.M.S., S.P.C.K., the Church of New Zealand, and the generosity of private friends in England ; it is in every way a very happy and profitable instance of co-operation.

The various activities of the diocese are carried on under the direction of the bishop, the Diocesan council, and its standing committee. Under the latter are two administrative councils for the C.M.S. and S.P.G. areas, which receive grants from their respective societies. The pastoral work is under church councils for the various mission areas. Every church council area is divided into deaneries, each under an Indian priest. Each deanery contains three or four pastorates, or even five, each under the care of an Indian clergyman. Each pastorate contains ten to twenty villages, not always adjacent ; the larger

pastorates are many miles in extent. Normally every village has its village teacher, who teaches the children, gives elementary preparation for baptism and confirmation, takes the daily services and, on a very small salary and in conditions often of great loneliness and difficulty, sometimes after what would seem a very inadequate training, performs most of the duties which in England are shared by the teacher and the parson. Nobody needs our prayers more than the village teacher, unless perhaps it be the teacher's wife. The chief burden of the Telugu Church falls on the village teacher in his little village, and the local priest in his widespread pastorate. Under God, to them is due the chief credit for growth in the past, and the chief hope for growth in the future.

As will appear at a glance from these figures, the part of the English missionary in the shepherding of the Telugu Church is now only a small one. The present missionaries occupy certain educational or administrative posts, and can do much to inspire and help, but the leadership and the direct pastoral work has definitely passed to the Telugu Church. To the Telugu Church also is given the task and duty of bringing the gospel to others. The ideal aimed at, and in some places at least attained, is that not the paid agent, but the ordinary men and women of the congregations have the chief responsibility and joy of witnessing to others of what God has done for them, and bringing others into the same glad fellowship. For several years past an annual week of witness has been held in May, when agricultural operations are slackest and there is most leisure. The aim of the week is that each congregation should bear special witness to the non-Christians of their own village and to the villages round about which are not yet Christian. In each of the last two or three years about 15,000 ordinary congregation members have taken part in the week's witness; but the hope is that every baptized man, woman or child may do something during that

week to bring others to God, and not content with that week only, during every other week also.

The bishop of the diocese, the vast majority of the clergy and workers, and practically all the lay people are Indians ; it is natural that the diocese should be aiming at an expression of religion which should be truly Indian without ceasing to be truly Catholic. Experiments are being made in adapting worship to Indian forms. The hymns sung are almost always Indian hymns to Indian tunes. The canticles, and the parts of the Communion Service which can bear Indian music, have been set as Telugu lyrics. The instruments used in church are the Indian drone and cymbals and hand-drums, and the violin, which has now obtained its naturalization as an Indian instrument. Telugus are great musicians and singers. Bible stories, especially the parables and miracles, set to music, are largely used both for the instruction of the faithful and evangelization of others. Music drama, a cross between the oratorio and the opera of the West, but by preference longer than either, is gradually being developed, and is much loved. In the new cathedral which is nearing completion at Dornakal an endeavour has been made to utilize for Christian purposes the resources of Indian art. The ancient South Indian architecture is an art of pillars and towers ; the motive of the pillar capitals is threefold, in the centre the lotus, which represents the foot of God touching earth, on each side the datura lily which symbolizes death, at the tip the plantain fruit, the sign of eternal life. In the Dornakal cathedral the ancient pillars are used, with the old symbolism turned to a Christian meaning—the central fact of the Incarnation, and Eternal life coming from the death of the Lord. Somewhat in the same way, the Telugu Church is endeavouring to take what is best in the heritage of India and dedicate it to a new use in the service of Jesus Christ.

A SUFFERING CHURCH IN THE WEST INDIES

By THE BISHOP OF JAMAICA *

INEVITABLY in the course of world history the centre of interest moves from one area to another. Exploration, wars and trade all tend to focus attention on different countries at different periods. There was a time when the West Indies were a centre of England's concern and enterprise overseas. Those were days of daring adventure, of fierce fighting and treasure hunting. The story of the islands of the West Indies abounds in records of excitement, hardship and courage. Westward men looked for wealth and fame. When, however, other and wider lands, India and Africa, came on the map, when trade was begun with the Far East, and the European situation grew in complexity, men's minds turned to these other lands with their great problems and immense possibilities, and the West Indies were allowed to recede into the background. This was natural and perhaps unavoidable.

In recent years, however, various causes have led to a revival of interest in the islands of the Caribbean Sea. The speeding-up of the merchant service, the rapid development of broadcasting, the increase in tourist travel, and the growth of the banana trade, have all helped to bring the West Indies once again before the notice of the British people. To-day when one comes to England on leave, it is to discover that far more people have at least some knowledge of the islands and are keen to hear more about them. It is also a matter of thankfulness that the Church of England is anxious to take a

* The Rt. Rev. W. G. Hardie, D.D., has been Bishop of Jamaica since 1928.

more effective part in helping the struggling Church in this distant part of the Empire.

During the last century the call to evangelize and to build up the Church in the great pagan and non-Christian lands has rightly demanded and claimed the thought and sacrifice of the Church at home, and so perhaps it was to be expected that the Church in the West Indies should be left almost entirely to its own responsibilities. The events of recent years, such as the strikes in Trinidad, British Guiana, Barbadoes and Jamaica, have roused men to realize that all is not well in these lands where it was thought that the natives were living in peaceful contentment, and the Church quietly and steadily carrying on its work amongst them.

In all the islands the social, industrial and moral problems are very similar in character. An account of present conditions in Jamaica may therefore serve to illustrate the situation and to impress upon the Church at home the reality and urgency of the crisis which confronts the West Indies to-day.

Jamaica has been a British possession since the year 1655. In area it is one hundred and fifty miles in length and fifty miles wide. Down the centre for some two-thirds of its length runs a range of mountains and highlands, the highest point in the island (and in the British West Indies) being Blue Mountain Peak, 7,360 feet high. At the foot of the hills on the south and west lie the great plains; on the north are beautiful coral sands and a sea which reflects every shade of the opal. The climate is tropical and healthy, and many visitors from Britain, Canada and the States elect to spend the winter months enjoying the superb scenery, the perfect bathing and the sunny days that they are sure to find.

In population Jamaica takes first place among the British West Indian islands. Together with its dependencies it comprises little more than a third of the area, but contains nearly a half of the population. The inhabitants of the island, consisting mainly of the descendants of the

slaves who were brought from West Africa to work on the sugar estates, are estimated at a million and a quarter. Of this number about one per cent. are white, half a million of mixed race, and the remainder black. There are also some 18,000 East Indians who came to the island as indentured labour, some thousands of Chinese, and a number of Syrians. The original inhabitants, the Arawak Indians, were, it is believed, exterminated by the Spanish before the British occupation. The people live mainly in the country, where their small houses are scattered on the mountain-side or over the plains. Jamaica having been free from wild animals and from tribal warfare, there has been no need for the inhabitants to crowd together, and they have been free to make their little homes in perfect safety in lonely and secluded spots. They live on and by the land, some working on the sugar and banana plantations or on large properties, many cultivating their own patch of land, while others find employment in the towns and centres of population.

In no part of the world, I think, is the colour bar less in evidence than in Jamaica. White, black and brown mingle freely and without restriction, and take their place in every department of professional, social or industrial life. Education is spreading rapidly, and the number of illiterate children, though still high, is being steadily reduced. The Churches are responsible for the greater proportion of the elementary schools, and of these the Church of England has the largest number. There are also Government elementary schools. The Government pays the salaries of all elementary school teachers and gives fifty per cent. of the cost of repairing or rebuilding denominational schools. There are a number of secondary or public schools where the scholars work for the Cambridge Higher or Lower certificates, and for the London Matric. Many go overseas and return with the B.A., B.Sc., LL.B., or medical degrees, to practise in their own country. There is also a technical college, and vocational schools have recently been inaugurated with marked success.

Before referring to the responsibilities, work and needs of the Church, it will be well to say something about the causes of the present unrest which is prevalent in this and in other islands of the West Indies.

To understand the situation it is essential to visualize the background of these people, to remember their history and to try to enter into their feelings at the present time. Think what it means for a people who have lived far from the beaten track, out of touch with modern thought, world news, and people of other lands, to be brought swiftly and suddenly into contact with a host of new and disturbing influences. The press, the radio, the tourist invasion, news of current events in the lives of great nations such as Russia, Germany, Spain, and not least Italy's campaign in Abyssinia—all these factors have had their influence upon the minds of a simple, imitative and poor folk. Then, too, the social conditions in which many of the people live are thoroughly bad. The causes for this are social and economic, moral and spiritual. Illegitimacy is terribly prevalent throughout the island ; in some sugar plantations the figure is about eighty per cent. In spite of the efforts of social workers and the Churches, no appreciable reduction has been made in this evil. The houses of the poor are overcrowded and lack sanitary conveniences. Tuberculosis finds a fertile soil amongst those who prefer to crowd into tiny rooms and have no knowledge of the most elementary measures that should be taken to prevent the spread of the disease. Many of the children suffer from malnutrition, and grow up without any decent home life or the care of a father who accepts the responsibilities of fatherhood. Further, wages are low and the standard of living in many districts and among certain classes is detrimental to health, self-respect and decent living. The increase in the cost of living has aggravated the situation, and together with this the increase in the number of unemployed caused by the growth in population, the cessation of emigration to other lands, and the loss of or fall in the markets for

the produce of the country, have caused much poverty and distress among the labouring classes. The solution of the problem demands immediate attention to the securing of markets for crops other than bananas, and a better price for the sugar which is the mainstay of the island. It also means that much greater effort must be put forth in housing schemes, medical care, welfare work, and social service. Much hard thinking needs to be done that the right kind of education may be given to a people who live very largely upon the land. To these efforts must be added the moral and spiritual influence of the Churches. For Jamaicans are a religious folk, and it will be fatal for the future of the island unless together with legislation and financial assistance by the Government, the Church is able to instruct the people in moral standards and to lead them in spiritual experience.

In the diocese of Jamaica there are some eighty-five clergy, of whom only a few are Europeans, the rest being Jamaicans. The majority are trained at the theological college at Kingston, where they read for the Durham L.Th. and B.A. degree. The diocese is divided into three archdeaconries, Surrey, Cornwall and Middlesex, and fourteen rural deaneries, containing some seventy-five cures. Most of the clergy are in charge of large country districts or small towns with a number of out-stations. They have catechists working under them and an army of lay-readers. The church schools, of which the clergy are the managers, number one hundred and sixty-five. The clergy stipends are far too small, and for many of them their tasks are beyond their physical and nervous powers. We have to remember that in the year 1866 the payment of the European clergy by the State ceased, and as the State-paid clergy retired or died the Church became increasingly dependent upon the contributions of its members for meeting all its financial needs. To-day no regular grants are received from the S.P.G. or the C.M.S., and only small, special sums are given for education and particular work.

The Jamaican people, simple and religiously inclined, supply a ready ground for the numerous sects, which come chiefly from the United States. The influence of most of them is injurious to the character of our people. They fail to teach discipline of life, loyalty to a society, or the duty and benefit of learning to make sacrifice in supporting the clergy and the Church. There are other and still more harmful results which accrue from these false teachers. It is obvious that if such influences are to be counteracted, the Church must be enabled to do its work thoroughly. Careful instruction, continuous pastoral visiting, the teaching of the young, the inspiring of youth and the habit of sincere worship, must be maintained. Alongside all this must be placed the immeasurable influence that a resident priest, honoured and loved by the people, exerts in the district where he lives and toils. The church members show a wonderful spirit of sacrifice and devotion to their Church. Out of their poverty the poorer classes give liberally, but they are quite unable to maintain the stipends, diocesan charges, insurance, upkeep and repair of buildings. The last of these makes a heavy and continuous charge upon our resources. The tropical climate works havoc, and the not infrequent hurricanes destroy buildings and damage the cultivations on which the people depend for their means of livelihood. The sacraments of the Church have a remarkable hold upon the hearts of the people. At a country confirmation the churches are crowded on a week-day, while at the great festivals hundreds come to the Holy Communion very early in the morning. We are a very happy family, and there is a great fellowship among the clergy, who are facing a hard and strenuous task with high courage and unceasing labour. The annual synod, which is attended by all the clergy and by lay representatives from every cure in the diocese, is always a most delightful and encouraging gathering. Men of varied colour and very different types assemble to conduct the business of the Church. Much financial

and other business is carried through and a wonderful time of fellowship and refreshment is shared by all. From that great gathering clergy and laity return to their stations in the hill country or on the plains, to tackle the work and the problems which confront the Church as a whole.

The immediate future is likely to be a very critical time both for the island and the Church. The Government at home and in Jamaica is awake to the need of action and a definite and broad policy. The Church dare not stand still, but must take immediate steps to strengthen and extend its work. The spread of education, the invasion of new ideas, the reaching out after a wider and fuller life, the unrest caused by poverty and unemployment—this present situation calls for the best that the Church can give in response. We realize that an outstanding need is that the clergy should be helped in every way possible that they may do their work more effectively. During the past years much has been done to assist the clergy in their devotional life and to help with their reading. But it is imperative to-day that more priests should be obtained. We need most pressing at the present time at least four more men. But if they are to be obtained funds must also be provided for their stipends. Jamaica requires the very best type of Englishman, both in the State and in the Church. Together with the best of the sons of Jamaica, such men have an immediate and grand opportunity of leading the island into a happier and more prosperous future. The work of the clergy is exacting but intensely interesting, and the people are ready to follow wholeheartedly the advice and leadership of those who are worthy of their confidence and affection.

Full particulars of the work and of our needs can be obtained from the Rev. A. G. Hardie, M.A., Hon. Sec. of the Jamaica Church Aid Association, Vicar of St. Alban's, Golders Green, N.W. 11, or from myself.

SOUTH AFRICAN ARCHIVES

By C. T. WOOD*

A GREAT impulse has recently been given to the study of missionary archives through the generosity of the Pilgrim Trust, as may be seen by the following quotation from a pamphlet by Mr. Lydekker, the official archivist of the S.P.G. :

In 1934 the Pilgrim Trust provided an endowment for an archives staff for a term of five years, and also equipped and decorated the present archives room adjoining the library at S.P.G. House, and transformed the strong-room into a spacious, well-lit and well-ventilated muniment room.

Since then a body called "The Friends of the Archives" has been formed and lectures have been given which have stimulated interest and shown the value of past records, both historically and for the light they throw on the character and activities of pioneers, missionaries and statesmen.

Side by side with this interest another influence has been at work. The Colonies and Dominions are becoming more and more alive to their own past records, and in South Africa we now find each Province has its own Archives Department, and the personal enthusiasm of such men as the late Sir George Cory and Mr. Graham Botha, the present Union Archivist, has done much to enlighten South Africans as to the value of old documents and papers and to give them a pride in their preservation.

The Anglican Church in South Africa has barely a century of history behind it. But within the last three

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years such archives as it possesses have been partially classified and indexed at Bishops court, which has been the residence of the bishops and archbishops of Capetown since 1851. Much still remains to be done, and it would need the appointment of a full-time archivist before the material could be properly arranged and made available for students. The survey, however, has shown that there are rich veins to be tapped, and material which is not without interest to the whole Anglican Communion.

RECORDS OF BISHOP GRAY

The oldest document at Bishops court is a licence, issued by Robert Gray, senior, Bishop of Bristol, appointing his son Robert Gray domestic chaplain "that he may by virtue hereof have and enjoy all the Privileges Benefits Immunities and advantages which may or do of right belong to the Chaplains of the Bishops and Peers of this Realm . . ." The licence is signed "R. Bristol" and is dated the eleventh day of June, 1834. Robert Gray, junior, was consecrated first bishop of Capetown in Westminster Abbey on St. Peter's Day, 1847, and died as the first Metropolitan of the Church of the Province of South Africa in 1872, having founded six dioceses and guided through the first Provincial Synod in South Africa the draft Constitution which is in force at the present day. By far the most valuable record of his work is contained in a magnificent leather-bound folio volume of three hundred and sixty pages, entirely in the handwriting of Mrs. Gray and beautifully rubricated. She copied out all important letters, pastorals, synodical proceedings and acts of the bishop from 1847-1861, which are quite invaluable for the early history of the English Church in South Africa. Could a sponsor only be found, such a volume would well repay editing and printing, but so great a task is quite beyond the resources of the Church of the Province, and such treasures must perforce lie hidden in the diocesan strongroom.

FIRST LAMBETH CONFERENCE

One of the most interesting of the personal documents of Bishop Gray is the original manuscript draft of a speech which he made at perhaps one of the most crucial moments of his career—the speech in defence of his deposition of Colenso, delivered before the bishops of the Anglican Communion assembled at the first Lambeth Conference in 1867. I cannot refrain from quoting his opening words :

I never rose to address any assembly under a more solemn sense of responsibility than that which weighs upon me, and almost overwhelms me at this moment ; for what is my position ? I present myself before the most august body that I have ever seen gathered together, the fathers of the Church of Christ, the apostles of our Lord, the angels of the Churches assembled in the name of Christ, after invocation of the Holy Ghost, to deliberate upon matters affecting not the well-being only, but the very being of the Church ; and I have to submit to its consideration views and opinions which will, I fear, be unpalatable to some, as to our present duties and responsibilities with reference to that great scandal to which allusion has been made, which at this hour seems to me to threaten our very claim to be a branch of the Church of Christ.

And these are his concluding words, after quoting some of Dr. Colenso's teaching :

Now I am myself deeply persuaded that with these things before us, spread by the Press throughout the land, faithfulness and allegiance to our Lord requires that we hold no communion with the author of such awful blasphemies. For the moment I will assume that they are proved against him. Can we without betraying our trust be silent ? What does our Lord require of His Church under such circumstances ? I have always thought that His messages from His throne in heaven by the mouth of St. John to the Churches of Asia, are full of warning for the Church in all ages, and should be studied by all Bishops upon their knees.

And there is also to be found the round-robin with the signatures of fifty-five bishops attending the conference who agreed with the sentence of deposition.

Lest these matters be thought to be but "dry bones," it is interesting to note that this latter document was mentioned in a recent law case before the Supreme Court of South Africa when the status of Bishop Colenso was under discussion.

It is not perhaps generally recognised that the Church's great venture of the early 60's into the heart of Africa was launched from Capetown. There is a folder in the archives which deals with this heroic episode. It opens with a printed "Order of Ceremonial for the consecration of the Missionary Bishop to the Tribes dwelling in the neighbourhood of the Lake Nyasa and the River Shire, in the Cathedral Church of St. George, Capetown, the Feast of the Circumcision, 1861."

This in itself is worthy of note, as it was the first consecration of a missionary bishop of the English Church for one thousand years, and only the second consecration* within the Anglican Communion to take place outside the British Isles since the Reformation. The consecrating bishops were Bishop Gray; Colenso, Bishop of Natal; and Claughton, Bishop of St. Helena. Bishop Mackenzie and his party sailed from Simonstown on January 12th in H.M.S. *Lyra*.

There is a long letter from the bishop to Bishop Gray, dated February 14th, 1861, announcing their arrival at the mouth of the Kongoni (one of the mouths of the Zambesi) and meeting with Livingstone, and setting forth a change of plans. "We shall go up the Rovuma to explore that way of reaching Lake Nyasa." The next letter, dated March 24th, 1861, is from twenty miles up the Rovuma River:

Of mission work strictly we have had no opportunity of doing anything beyond telling those we spoke to, that we had come to do them good and tell them about their Almighty Father. Liv. [*sic*] also expressed as usual his hatred (and God's) of the slave trade, which doubtless exists as far as we have come up the river.

* The first was Singapore, Labuan and Sarawak in 1855.

The last note that we possess of Mackenzie's is dated June 8th, 1861, unsigned, but unmistakably in his handwriting, dealing with the relations in which those members of Livingstone's expedition (i.e. David and Charles Livingstone and Dr. Kirk) who are not members of our Church, stand to us. It is a most interesting letter, and I give the following sketch of Livingstone with which the bishop concludes :

He is most regular and devout in his attendance on ordinances, reading his Bible in the saloon * here, every morning before breakfast, kneeling at our prayers. And supporting our position and authority every way he can.

Bishop Mackenzie died on January 31st, 1862, from fever, and there is a copy in the file of Dr. Livingstone's account of his death written to Sir J. Macleod.

One must now mention what is in some ways the most interesting of all the archives at Bishops court, two letters in the handwriting of David Livingstone himself to Bishop Gray. As, so far as I am aware, they are unpublished, I give them in full :

Shupanga,
June 20th, 1862.

My dear Bishop,

A mail came down from the Mission a few days ago which I at once handed over to St. José . . . who is now on a visit to us, and will return to Quillimane in a few days. That will give you the rather untoward news that the missionaries had fled down to Chibisa's from the Ajawa. I am sorry for it, but except that it lands them too near the Shire swamps, it is perhaps the best thing they could do under the circumstances. The most discouraging feature in the case is the probability of slave hunters being at the bottom of the whole affair in the Ajawa camp. When we were attacked by the Ajawa in July last I was all but certain that four Tette slaves handled the four muskets that played on us. The dress and appearance were quite those of that class at Tette. No one said a word to us about what we had done when we came down here and all are as civil as ever. But the Governor of Tette let us know lately that his brother, the Governor-General of Mosambique, had let him know that as slave trading on land seems not unlawful, force might be resisted by force. This gentleman is remarkable for

* They were still on a launch.

hood-winking all our officers who call at Mosambique into the belief that he is red-hot in his zeal for the abolition of slavery and the slave trade, but he wished his brother at Tette to make his fortune at all hazards, as he himself is universally believed to have already pretty well done (by slave trading). I daily see reasons to confirm the opinion I expressed last year that attempts will continue to be made to warn the mission out of the country while the authorities keep themselves discreetly in the background. In the meantime, we are upon as good terms as ever with the Portuguese, who generally act in a very kind and obliging way towards us all. We have to be careful as to what we say and publish, and trust that the Great Head of the Church may over-rule all events for His own glory. It is to be expected that the Devil who has so long held sway in these regions will try his utmost to prevent the establishment of the glorious gospel of the blessed God. But our hope is in the Almighty ruler of the Universe.

We have been nearly four months down on the lowlands instead of as we intended a few days. We never had so much fever and dysentery since we came to the river. When the new vessel was ready for launching I had to take Mr. Rae down to breathe sea air and to recruit his strength after severe suffering from dysentery. During Dr. Kirk and Mr. C. Livingstone's absence at Tette I had sole medical charge and had on the average a new case of fever daily for a month. We cure it quickly in general, but back it returned to the same individual again and again and again. Indeed it looked as if trying to overcome fever in one of the poor, over-crowded lodging houses in London or in a house with a foul open drain beneath. The only way of getting rid of it was to get up the river and this we could not do, chiefly from the culpable negligence of the engineer. When your party were with us we took over three weeks to get up to Shupenga; since with heavier loads we have done the same same distance in three days!

You need feel no alarm about differences which we were led to believe existed among our brethren. They were exaggerated, and I have confidence in their Christian principles preventing any slight differences appearing in public and hindering the great work before them.

I have been called to sustain a great loss,* a loss which few can realize, but I will not dwell on my private sorrows. I shall try and do my duty whatever may happen. We launch our vessel on the 23rd and go down to the sea again. I take up more cloth for the Mission.

I am,

D. LIVINGSTONE.

* His wife died from fever, April 27th, 1862.

On February 2nd, 1863, William George Tozer was consecrated the second missionary bishop in Westminster Abbey by Sumner, Archbishop of Canterbury, assisted by Wilberforce, Bishop of Oxford ; Jackson, Bishop of Lincoln ; Gray, Bishop of Capetown ; and Fulford, Bishop of Montreal. And on July 8th, 1863 Dr. Livingstone writes to Bishop Gray as follows from Murchison's Cataracts :

Dear Bishop,

I had the pleasure of welcoming our new bishop and a letter from you a few days ago. I am glad to hear that you have returned to your diocese and truly thankful to see Bishop Tozer and his band coming into the country before we leave it. He seems very cautious and a thoroughly practical man. I earnestly hope that the Master whom he serves may grant him all the success he desires. His mind appeared almost made up to locate himself on Morambala, and as we had not quite a day together I could not collect all my thoughts together about it, but I shall write and let him know the chief objection as regards health. It is a detached mountain and has often a table cloth on it as on Table Mountain. This occurs almost every morning at certain seasons and the cold and damp will be found to require special care as to clothing, but a fair trial of the heights has never been made, and this 4,000 feet above the sea may turn out a good sanitary point from which the light of the gospel may yet radiate. It is, however, an awful thing to be in contact with Portuguese slaving. You can form no idea of the evils of its contamination, and then no matter how vile the life they lead we are looked down upon as egregious schismatics. I wished the bishop to visit both the highlands here and Morambala before deciding, but the additional two hundred miles say of Shire navigation seemed to sway his mind against Mlames. A pinnacle costing £70 would bring up five tons of stores comfortably and quickly in the months between June and November—the wind always blows up river during that time.

Would union with the Propagation Society or the Church Missy [*sic*] Society not relieve his mind from the anxiety about money matters that seems to oppress the bishop? To this question he replied that this was a subject to be settled by those at home.

Teaching, I am glad to find, is to be the great work of the Mission. Our late dear friend from the best of motives would not teach—but by teaching they will be taught themselves.

We cannot come down till December without abandoning the

Pioneer (launch), and had I conceived the terrible depopulation which the Tette slave hunters aided by a drought have effected I should not have come up. When the people were swept away our work was done. It took away all energy to see nothing but human skeletons and silent villages where thousands lately dwelt. My only regret now is that I ever believed a word the Lisbon statesmen uttered about desire to civilize Africa. Half the labour we have undergone would have left in any other part not infested by Portuguese convicts and slavers an indelible mark on Africa. Fancy the flaming offers of land for cotton planting made about twelve months ago at Lisbon and published far and near. An estate for an old song, and all our governors to help, succour, assist and restore no end of coddling on all foreigners who would come and settle. No taxes for ten years, etc., etc. Yet when a purely religious and philanthropic body of men buy the cloth necessary not for trading, but to buy food, it has to pay *four pence per pound weight* as dues, or a little less than the price of cotton itself before the American war. This which the Mission has paid is only a sample of the measures which I sometimes fear may hinder all their proceedings.

Hearty thanks for the mosquito curtain.

DAVID LIVINGSTONE.

There are many letters preserved from Bishop Tozer, including the historic one to Bishop Gray of November 24th, 1863, "to announce my determination of leaving the Shire and Zambesi," which altered the whole course of missionary work in those parts. And finally there is a copy of a despatch from the Foreign Office (August 5th, 1864), announcing that Lord Russell would have no objection to the Mission moving to Zanzibar, from which movement the U.M.C.A. can really be said to have its genesis as an independent Mission.

BEGINNINGS IN BASUTOLAND

There are of course files of the beginnings of the Church's work in nearly every diocese of the Province, and not all as yet have been fully analyzed. Of more than ordinary interest is the application from the famous Mosesh, Paramount Chief of the Basutos, written in Sesuto, to Bishop Gray on December 6th, 1860, and signed with Mosesh's mark, inviting the Church to begin work in Basutoland. The following is a translation :

To the Bishop of Capetown.

Sir,

Mr. J. Orpen has informed me of the message in your letter and of how you have indeed remembered me in that matter and I was very glad but I thought you would perhaps have come with Prince Alfred and that I should have had an opportunity of speaking to you, and until now I have still the hope that you still think of me and I say, Am not I a blessed man to be remembered by you My Lord—Do not forget me for you have ever remembered me—My answer is that I shall be very happy to see new Missionaries of the English—and now I pray you to let me know speedily.

I am your friend X H.H.,

Paramount Chief Mosesh of the Basutos, Basutoland.

HISTORICAL PERSONAGES

To those to whom contemporary letters evoke that sense of the past in all its richness which no printed word can do, the records in South Africa will be a perennial source of inspiration. Successive archbishops of Canterbury—Langley with his gentle scrawl, Tait who preferred an amanuensis, Temple violently disagreeing with what others quietly suggest, Benson in all the scholarly fullness of his mind—they are all present before us in the written page. The formidable Samuel Wilberforce dashes off hasty words of wisdom ; and the great W. E. Gladstone himself passes across the scene referring sententiously to “my Colonial Church Bill.” It is a gallery of characters of which any branch of the Anglican Communion might well be proud. And side by side with these “great ones in the land” are the letters and reports of humble priests and valiant laymen whose only memorial on earth are those travel-stained documents which record their undying faithfulness and bear witness to their unquenchable hope.

THE FUTURE OF THE RETURNED MISSIONARY

By A. M. HOLLIS*

THE plans of the War Office for preparing the soldier to take his proper place in civilian life must have made us all realize that a man may have done most useful work, have gained invaluable experience, and yet may need to be fitted for the employment of that experience under different conditions. I would plead that we apply the same principles to our ordained man who, for good reasons, is compelled to return to work in England after a period of missionary service abroad.

Most ordained men go abroad after a few, possibly only two, years in an English curacy. Under the Clergy Pensions Measure they cannot expect a pension until they reach the age of seventy. It may therefore be assumed that the majority must look forward to a period of work at home. There are many parts of the world where a man approaching seventy is too old, though still capable of useful work under easier climatic conditions. Not only so, but the missionary is more and more becoming a specialist. He cannot be transferred, after a period of years, to a similar piece of work in the same language area, because only where he is can he employ his particular gifts. Yet, for his own sake and no less for the sake of the institution, change is desirable. Even after twenty or more years abroad he will still have about twenty years to give to work in England.

It is necessary to begin by recognizing that the treatment of the man who has worked abroad and then wishes

* The Rev. A. Michael Hollis is now Vicar of Charlton Kings, Cheltenham, and was formerly a missionary in India.

to work at home is far better to-day than it once was. The time when it was assumed that the mission-field could be staffed by men educationally and in other ways unfit for work in England has largely passed. The responsibilities and opportunities of the Church overseas call for the best that the Church at home has to give. The Missionary Council, through its Home Secretary, Canon Hyde, is doing all that it can to make the returned missionary feel that he is wanted, and to discover where he can be usefully employed. But things are not yet satisfactory. Men who have done excellent, in some cases outstanding, work do still have weary months of waiting when, for reasons of health or age, they seek work at home. Even when they find something, it does not always appear to be work adequate to their capacities or to the responsibilities which they have successfully shouldered in the past. I should say that the general level of spiritual power and ability among missionaries is higher than that of those who have never been outside England. Yet, with certain exceptions, I think that it also true to say that effective use is not being made of these men when they return to England. This is not due to the fact that the majority of men come back to England as "returned empties." There are failures abroad ; but, in most cases, they fail for reasons which would have made them failures had they stayed in England. Societies make mistakes like everyone else ; but their testing of those who offer for missionary service is severe, and it is harder to become a missionary than it is to get ordained. Nor is it true that most men come back so broken in health that that by itself explains either the difficulty in finding them work or their failure to give to the Church at home that leadership which they have given to the Church abroad. The man from overseas has something to give, and yet, too frequently, is not giving it.

I write from no personal grievance. But I know men whose missionary service was far longer than mine and who have borne responsibilities that have never come to

me, whose case is less satisfactory. It is psychologically bad for a man to wait for months without definite work or only to be offered places which he feels to be merely those for which there is no competition from men already in the diocese. He has had to leave work which, it may be, he has built up, work which has come to mean more to him than anything else in the world. He needs to have something constructive to help to fill that void. He needs to be looking forward to new responsibility, not backward to what he has left. Once a man has got the feeling that no one really wants him, he finds it hard to give of his best. If he has accepted a post more because he can stay unemployed no longer than from the conviction that this is the task to which God is calling him, he will be ineffective. For his usefulness he needs to feel welcomed, to believe that he will again have full scope for the powers that God has given him; to find opportunity to bring to the home Church the riches of his experience overseas. If a man forced to accept a curacy, seeing near by another man, of his own age or younger, not obviously his superior spiritually or intellectually, without service overseas, already in charge of quite an important parish, gives way to feelings of bitterness, we can hardly be surprised. It is a spiritual failure. But can we be wholly content to have so exposed him to temptation?

The difficulty of placing men arises in part from our chaotic system of patronage. If there were more men in positions of influence in the Church of England who knew that the essence of Anglicanism was not bound up with the mass of anachronisms that hamper us at home, more might be accomplished in the way of reform. Yet, granted that the returned missionary is not always used as effectively as he might be, it must also be admitted that he is sometimes not well fitted for effective work in England to-day. The conditions are not those of twenty years ago. Two years as a curate, followed by many years of a different system, it may be of a system in which

the missionary still has very wide powers, is little preparation for the management of a parish to-day. There is a mass of legal knowledge, not called for in a curate, which an incumbent ought to possess. The missionary knows nothing of Parochial Church Councils, or the Church Assembly. There have been many new developments, e.g. in work among children or among youth. It is hardly to be wondered at if the returned missionary, put in charge of a parish, sometimes makes a failure of it. At best he is almost certain to make unnecessary mistakes, unless he is either a man of very exceptional gifts or is blessed with a wise and friendly neighbour to guide his footsteps. If it is true that some bishops are shy of appointing returned missionaries, about whom they can have no personal knowledge, to positions of responsibility, it is also true that they could quote evidence in justification of their reluctance.

We must recognize that the missionary coming back to England needs to be prepared for his new work as certainly as he needed to be prepared for his work abroad on his first arrival in a foreign country. England has to him become, in a measure, a foreign country. He needs time with a man capable wisely and tactfully of giving him this preparation. I should like to see a plan worked out whereby men coming home were sent, supernumerary to the normal staff, to carefully chosen incumbents, some in towns, some in the country. There for six months, receiving adequate financial support from a central fund, they would be systematically prepared for the duties of an English incumbent. If a man knew that he must work in a country living, he would be trained in the country. That is the more necessary now, when the majority of men serve their first curacy in a town. Men fit for and desirous of town work would be trained in a town. During their preparation they would have a definite status, which recognized that they were men of experience, who had held positions of responsibility. At the end of their time they would be equipped for their new work and would

have behind them the testimony of a carefully chosen and experienced parish priest, a man of weight in the whole Church, to their powers and fitness. A patron would no longer feel that he was buying a pig in a poke. The incumbent-to-be would have that knowledge which he needs if he is wisely to use at home those gifts which his work abroad proves him to possess. The scheme needs organization. It needs a certain amount of money. It needs goodwill. I cannot see that it is impracticable. And I believe that it would richly repay the home Church both in the removal of that fear about the future which still deters a proportion of men who think of volunteering for work abroad and haunts those who know that their time abroad is coming to an end, and also in a vastly increased spiritual contribution from those who have seen that wider vision of the living Christ which only work abroad can give.

ON THE LORD'S DAY

A FORM OF COMMON PRAYER AND WORSHIP*

For use in places where the ordinary ministrations of the Church are not available.

PREFACE

THIS form of service has been compiled for the use of church-people overseas who live far away from the regular ministrations of the Church and can expect only occasional visits from a priest. It may be used privately, but it is intended for use in common. There is a special blessing promised to Christians when they meet together to worship God: "When two or three are *gathered together* in My Name, there am I in the midst of them" (*Matthew* xviii. 20). Those who are far from a church-building are not on that account far from the Lord's presence. Let them meet together, and let one lead them in prayer. There is nothing in this form of service that cannot rightly be said by a layman.

If there can be no Sermon or Address, let them none the less meet together. For the purpose of their meeting is to worship God, to confess their Christian faith, to read the Scriptures, to lay before God all their needs and receive His help and blessing to support them in their daily life. If there can be a sermon, for the exposition of the Word of God, so much the better. But God is able without a sermon to make His voice heard by those who are seeking Him.

This form of service is designed to give in a brief space the main lines of the Church's approach to God, as we have it in the Prayer Book. There the whole Sunday morning service consists of Morning Prayer, Litany, and Holy Communion; and it is necessary to leave out a great deal, when we want a service which, apart from the Address, is not to take much more than half-an-hour. But we have tried to give what is necessary; and it seemed best to use almost entirely the Prayer-book words, since the old prayers are after all

* This Form of Service is being published by S.P.C.K., and will be ready in October, price 2d. S.P.C.K. also issue another form, *A Service of Corporate Spiritual Communion*, price 2d., which appeared in 1931.

This Form represents a standard of worship higher than that which most of the congregations in the outlying parts of Canada or Australia are used to. But it is deliberately put forward, as expressing what they ought to be encouraged to aim at, not as giving what they think they like. For after all, Christians who live far away from the centres of civilization are just as much members of Christ as those who live in cities; and it is hoped that this Form may be of real spiritual help to them, and also train them up for a more intelligent use of the Holy Communion Service itself, when they have an opportunity to receive the Holy Sacrament.

A. G. H.

the best, and they do not grow stale with use. If it is necessary to make the service shorter, the *Venite* or the Litany should be omitted.

We begin with a hymn : then the *Venite* from Morning Prayer : then a simplified version of the first part of the Litany. After this the prayers of the Litany are summed up in the Collect for the day. Then come the Epistle and the Gospel. If there can be an Address, it should be given immediately after the Gospel ; it may well be based on a little book published by S.P.C.K., *Pray with the Church*, which attempts to explain briefly, in simple words, what the Collect, Epistle and Gospel for each day are about. (It would be appropriate to recite the Nicene Creed, " I believe in one God," after the address, or after the Gospel if there is no address. This can be found in the Prayer-book : but it is not printed here, lest the service should seem to be too long).

After this the central part of the service begins. Prayers are asked for our homes, families, friends, etc. ; those who are sick or in trouble, or who specially need our prayers, may here be mentioned by name ; and our prayers are here associated with thanksgivings, as Christian prayers always ought to be. Here a hymn is printed, expressing our thanksgiving for God's blessings to us in our daily life ; it is followed by a solemn Prayer of Thanksgiving, in which we praise God not only for these natural blessings, but above all for His love shown to us through Jesus Christ our Lord. And this is the chief thing that Christians need to do when they meet together on Sunday : to thank God for their redemption. Our thanksgiving and prayer is then summed up in the Lord's prayer.

Now we have approached God's mercy-seat : and the next thing is that we must ask God's forgiveness for our sins against Him and against one another. For now is the time when we come to seek from God those blessings which, if we had the opportunity of coming to Holy Communion, we should be seeking from Him in the Holy Sacrament. And if we truly seek God, He will not withhold from us His help and blessing, only because we have no opportunity of receiving the Holy Communion. For as the Prayer Book explains (in one of the rubrics in the order for the Communion of the Sick), if anyone " do truly repent him of his sins, and steadfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed His Blood for his redemption, earnestly remembering the benefits he hath thereby, and giving Him hearty thanks therefore, he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth."

So there is provided here a prayer to be said together : a period of silence, an act of thanksgiving, to be said by the Leader : the great act of praise, *Glory be to God on high*, said together by all : then two brief prayers in conclusion, and a hymn.

A. G. HEBERT, S.S.M.

ON THE LORD'S DAY

A FORM OF COMMON PRAYER AND WORSHIP

For use in places where the ordinary ministrations of the Church are not available.

HYMN (A. & M. 529, four verses : tune may be A. & M. 4. *Or some other hymn may be chosen : on festivals a hymn suitable to the season should be sung*).

Jesus, where'er Thy people meet,
There, they behold Thy mercy-seat ;
Where'er they seek Thee, Thou art found,
And every place is hallowed ground.

For Thou, within no walls confined,
Inhabitest the humble mind ;
Such ever bring Thee when they come,
And going, take Thee to their home.

Great Shepherd of Thy chosen few.
Thy former mercies here renew ;
Here to our waiting hearts proclaim
The sweetness of Thy saving Name.

Here may we prove the power of prayer
To strengthen faith, and sweeten care,
To teach our faint desires to rise,
And bring all heav'n before our eyes.

PSALM 95, *to be said antiphonally by the Leader and people, the Leader reciting the first half, and the people the second half, of each verse.*

1. (*Leader*) O come, let us sing unto the Lord : (*People*) let us heartily rejoice, *etc.*

LITANY.

Let us pray.

All kneel.

Leader and People : O God the Father of heaven : have mercy upon us miserable sinners.

O God the Son, Redeemer of the world : have mercy upon us miserable sinners.

O God the Holy Ghost, proceeding from the Father and the Son : have mercy upon us miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God : have mercy upon us miserable sinners.

Leader : From all evil and mischief,

People (respond after each petition) : Good Lord, deliver us.

From sin, from the crafts and assaults of the devil,

From all blindness of heart,
 From pride, vainglory and hypocrisy,
 From envy, hatred, and malice, and all uncharitableness,
 From lightning and tempest,
 From plague, pestilence and famine,
 From battle and murder and from sudden death,
 By the mystery of Thy holy Incarnation,
 By Thy cross and passion,
 By Thy precious death and burial,
 By Thy glorious resurrection and ascension,
 By the coming of the Holy Ghost,

Good Lord, deliver us.

We sinners do beseech Thee to hear us, O Lord God : and that it may please Thee to rule and govern Thy holy Church universal in the right way,

People (after each petition) : We beseech Thee to hear us, good Lord.

That it may please Thee to keep and strengthen in the true worshipping of Thee, in righteousness and holiness of life, Thy servant GEORGE our most gracious King and Governor ;

That it may please Thee to bless and preserve our gracious Queen Elizabeth, Mary the Queen Mother, the Princess Elizabeth, and all the Royal Family ;

That it may please Thee to illuminate all Bishops, Priests, and Deacons, with true knowledge and understanding of Thy Word ; and that both by their preaching and living they may set it forth, and shew it accordingly ;

That it may please Thee to bless and keep all Thy people ;
 That it may please Thee to give to all nations unity, peace, and concord ;

That it may please Thee to give us an heart to love and dread Thee, and diligently to live after Thy commandments ;
 That it may please Thee to preserve all that travel by land or air or water, all women labouring of child, all sick persons, and young children ; and to shew Thy pity upon all prisoners and captives ;

That it may please Thee to defend, and provide for, the fatherless children and widows, and all that are desolate and oppressed ;

That it may please Thee to have mercy upon all men ;

We beseech Thee to hear us, good Lord.

Son of God : we beseech Thee to hear us.

Son of God : we beseech Thee to hear us.

O Lamb of God : that takest away the sins of the world ;

Grant us Thy peace.

O Lamb of God : that takest away the sins of the world ;

Have mercy upon us.

O Christ, hear us.

O Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Let us pray.

The COLLECT *for the day.*

The EPISTLE. (*All sit.*)

A HYMN, *appropriate either to the Epistle or to the Gospel.*

The GOSPEL. (*All stand.*)

An Address may here be given.

ACT OF THANKSGIVING AND PRAYER

Leader : Let us pray for the whole estate of Christ's Church militant here on earth. Let us remember before God especially those for whom we are personally bound to pray ; our homes, our families, our friends ; those near and dear to us, who are far away ; those who are sick or suffering or in trouble (especially . . .).

With our prayers let us make our thanksgivings to God for all His good gifts (especially . . .).

HYMN (A. & M. 365 : three verses). *If it is not desired to sing this hymn, it may be omitted. It is not intended that any other hymn should be sung in this place.*

O Lord of heaven and earth and sea,
To Thee all praise and glory be ;
How shall we show our love to Thee,
Who givest all ?

The golden sunshine, vernal air,
Sweet flowers and fruit, Thy love declare ;
When harvests ripen, Thou art there,
Who givest all.

For peaceful homes, and healthful days,
And all the blessings earth displays,
We owe Thee thankfulness and praise,
Who givest all.

All kneel.

Leader : Let us give thanks unto our Lord God.

People : It is meet and right so to do.

Leader : Almighty God, Father of all mercies, we Thine unworthy servants do give Thee most humble and hearty thanks for all Thy goodness and loving-kindness to us and to all men. We bless Thee for our creation, preservation, and all the blessings of this life : but above all for Thine inestimable love in the redemption of the world by our Lord Jesus Christ. We praise Thee for His holy birth at Bethlehem : for His life of obedience to Thy will and of service to men : for His sufferings and death upon the cross : and for His glorious resurrection and ascension : for He is the Very Paschal Lamb which was offered for us, and hath taken away the sin of the world : who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life. Wherefore, O Lord and heavenly Father, we Thy humble servants entirely desire Thy fatherly goodness mercifully to accept our praise and thanksgiving, most humbly beseeching Thee to grant that by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion. And although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept our bounden duty and service, not weighing our merits but pardoning our offences, through Jesus Christ our Lord, by whom and with whom, in the unity of the Holy Ghost, all honour and glory be unto Thee, O Father Almighty, world without end. *Amen.*

As our Saviour Christ hath commanded and taught us, we are bold to say :

(All together)

Our Father, which art in heaven, Hallowed be Thy Name,
Thy Kingdom come, Thy will be done, In earth as it is in Heaven ;
Give us this day our daily bread ; And forgive us our trespasses,
As we forgive them that trespass against us ; And lead us not
into temptation ; But deliver us from evil. For Thine is the
kingdom, the power, and the glory, For ever and ever. *Amen.*

PRAYER FOR FORGIVENESS OF SINS, *to be said by all together.*

Almighty God, Father of our Lord Jesus Christ, we confess our sins, which we have committed, By thought, word, and deed, Against Thy divine Majesty. We do earnestly repent, And are heartily sorry. Have mercy upon us, most merciful Father ; For Thy Son our Lord Jesus Christ's sake forgive us all that is past. And grant that we may serve and please Thee in newness of life. To the honour and glory of Thy Name.

May Almighty God have mercy upon us ; Forgive us all our sins ; Confirm and strengthen us in all goodness ; And bring us to everlasting life.

ACT OF SPIRITUAL COMMUNION, *to be said by all together :*

O Lord Jesus Christ, who didst shed Thy Blood for our redemption,
 Since we cannot now receive Thee in Thy Sacrament,
 We beseech Thee to come,
 By the power of Thy Holy Spirit,
 Into our souls,
 Come to us that Thou mayest cleanse us ;
 Come to us that Thou mayest heal us ;
 Come to us that Thou mayest strengthen us ;
 And grant that we may never be separated from Thee by our sins,
 Who livest and reignest God world without end. Amen.

Here silence shall be kept for a while.

Leader :

Let us pray.

Almighty and everliving God, we most heartily thank Thee
 For Thy favour and goodness towards us,
 And that we are truly members of the mystical body of Thy Son,
 which is the blessed company of all faithful people,
 And are also heirs through hope of Thy everlasting Kingdom
 By the merits of the most precious death and passion of Thy
 dear Son.
 We unite ourselves by faith with Thy faithful people everywhere,
 And especially with those whose privilege it is to-day to celebrate
 the holy Sacrament and receive His most blessed body and
 blood.
 With Him, and with them, receive us also, as members one of
 another in Him ;
 And so assist us with Thy grace that we may continue in that
 holy fellowship
 And do all such good works as Thou hast prepared for us to
 walk in ;
 Through Jesus Christ our Lord, to whom with Thee and the
 Holy Ghost, be all honour and glory world without end. Amen.

ACT OF ADORATION

Say all together.

All stand.

Glory be to God on high, etc.

Leader : Almighty God, who hast given us grace at this time with
 one accord to make our common supplications unto Thee, etc.

The grace of our Lord Jesus Christ, and the love of God, and the
 fellowship of the Holy Ghost, be with us all evermore. Amen.

HYMN. 308 A. & M. ; or 298, or 290, or some other. *This last
 hymn should generally be a hymn of praise and thanksgiving. On festivals,
 it should be one of the hymns proper to the season.*

CHURCH, COMMUNITY AND STATE

By H. A. JONES *

“**O**F the holding of conferences there is no end ; and much talking is a weariness of the flesh.” This mis-quotation from the author of *Ecclesiastes* represents the point of view of a very large number of people in the Church at the present time, and it requires a certain amount of courage to summon a conference or to create a committee in our day. The primary work of the Church in many a parish suffers because the clergy and leading laity have to give up so much time to diocesan or central work. Yet conferences and committees have played a vital and essential part in the history of the Church. It was a committee, for example, which produced the authorised version of the English Bible, as we have been reminded by the celebrations this year. It was a series of conferences, generally known as the Great Councils, which in the early centuries kept Christian theology true to the central Christian experience. It is probable that Church historians of the future will look back to certain conferences of our generation as being decisive and germinating influences in the impact of Christianity on mankind. They have served to bring out clearly the half-hidden tendencies of our time, and to give to Christian people that large vision without which the Church fails to do its work. Among them will certainly be the Conference on Church, Community and State which met at Oxford in July, 1937, after three years of hard and careful preparation

* The Very Rev. H. A. Jones, Provost of Leicester, is Hon. Secretary of the Archbishops' Evangelistic Committee.

by leading Christian thinkers throughout the world. The importance of their work and of the Conference itself can now be studied in eight volumes, and it is safe to say that no-one who desires to understand the present position and tasks of the Church in the world can afford to neglect these books. It is important, however, for any student of them to realize that the Oxford Conference was in a true sense a by-product of certain other conferences and of the necessities of the Christian Mission to the world. It was not called into being simply because certain Christian leaders are particularly interested in world problems, but because the Christian Church itself cannot escape from the consideration of the questions there discussed, not only as a matter of intellectual interest but as vital concerns of its daily life and attitude. The origin of the Conference is to be found in the famous Edinburgh Missionary Conference of 1910, which was the beginning of a new epoch in world missionary endeavour. By 1928, when the International Missionary Council met in Jerusalem, it had already become clear that the Church cannot carry on its work in the world without adequate consideration of many subjects which would have seemed fifty years ago to be completely outside the work of missions. Anyone who spoke to groups of elderly church-people in 1928 about the Jerusalem Conference will remember the astonishment and often the distaste with which the audience realized that such questions as "Missions and Industrialism" or "Missions and Rural Problems" had been faced. The Conference which was arranged for Hangchow this summer but is now to be held at Tambaram, Madras, in December, carries on the process still further, and it is significant that it is the Church as the Christian *Community* which is to be the main theme. This being the case, it was inevitable that the relation of the Church to the community life in which it shares ought to be given careful and detailed consideration. This was the object of the Oxford Conference. Of the eight volumes

produced in connection with it, the first, "The Church and its Function in Society," by Drs. J. H. Oldham and W. A. Visser 't Hooft, deals generally with the whole subject. A second volume, "The Churches Survey their Task," is the Report of the Conference itself. The other six volumes deal respectively with the following subjects: "The Christian Understanding of Man," "The Kingdom of God and History," "Church and Community," "The Universal Church and the World of Nations," "Church, Community and State in Relation to Education," and "Christian Faith and the Common Life."

To review these volumes adequately would require another volume of the same size, and this article does not pretend to do any more than to discuss briefly certain questions fundamental to the Christian Faith which the volumes impel us to consider. That Faith is subject at the present time to two different attacks. The first is that which comes from materialism, strengthened as that is by a particular interpretation of modern science and gathered up into a philosophy of life and of history by Marxian Communism. A brilliant and sustained effort is being made to show that human nature is imprisoned in a purely this-world and temporal process; religion is dismissed as "dope," and religious leaders are regarded as the greatest opponents of human progress. Philosophy is given meaning and importance for modern man by being based on the assumptions which the *material* world forces him to make in his practice of life. This challenge can be met only by showing that the true interpretation both of science and of history is consonant with the Christian understanding of man, and it is a pity that only one volume of those under consideration, brilliant as it is, could be devoted to this subject.

The second attack is that which comes from totalitarianism. In Russia this is combined, of course, with materialism, but in the other totalitarian States we have systems which are to a large extent reactions from

Marxism. The years immediately succeeding the War showed a rapid disintegration of society in many European countries—a disintegration of which the Communists were quick to take advantage. We shall not understand the Fascist and Nazi States unless we realize that they are the outcome of a deep-seated fear of this disintegration and of a determination to stop it. As this they inevitably found themselves violently opposed to Communism, and subsequently to any society or group which tends to disregard national boundaries and national differences. From this cause spring the attacks on the Jews in Germany (now beginning in Italy also), and a growing disposition to transform the Christian Faith into a purely national religion.

The Oxford volumes deal mainly with this second attack and its effects in political life and in education. As we read the various essays we are soon conscious of certain deep-rooted divergences of conviction and of outlook among the various contributors. It has become the fashion to divide the contributors into three groups according as they represent Continental, British and American thought, but this division is not sufficiently accurate. A truer division is obtained as we try to estimate the attitude of each contributor to the New Testament conceptions of “crisis” and of the relation of the Christian Church to such crises. The eschatological question is still the most important of our biblical and theological problems—far more important than matters connected with the mystery religions. It may be stated thus: Is a “crisis,” such as that through which our generation is passing, an opportunity of taking a big step forward towards the establishment of a Christian social order on earth, or is it an opportunity through which individuals and groups are shaken into taking up a new inner attitude to God? Can we in any sense hope for the coming of “the kingdom of God” on earth in such a way as to involve a changed social order, or are we to interpret “the new age” as having an almost

entirely other-worldly reference? Is Christianity a world-accepting religion or a world-renouncing religion? Is the time process something which will be conserved in eternity, or is it something from which we have to escape into eternity? The true answer to some of these questions is probably "both," but few Christian thinkers have apparently been able to say this whole-heartedly. For example, Professor Dibelius (*Christian Faith and the Common Life*, page 20) seems to identify the coming of the Kingdom with "rising from the dead," and there is much in present-day continental theology which would make it difficult for those who accept that point of view to work enthusiastically for a Christian social order. At the other extreme there are those Christian thinkers who expound "the social gospel" and practically identify the Gospel with social reform. The New Testament, however, presents a faith which is neither world-accepting nor world-renouncing, but world-transforming. To achieve this transformation "redemption" is necessary. The transformation begins in something which God alone can do. In history He had to take the initiative in Jesus Christ; He takes the initiative also in each human soul. The redemptive action of God cuts into the evolutionary process, but does so in order to make possible the true development of that process. It does not make valueless human culture and achievements, but gives to them a new quality and a new orientation. We need both the Cross and human culture for the coming of the kingdom of God.

There is thus an important sense in which the crucial volume of this series is the one entitled "The Kingdom of God and History." It is characteristic of our present lack of conviction about the eschatological problem that practically all of the writers in this volume fail to give a clear answer concerning the relation of the Kingdom to the social order. The pressure of modern circumstances forces most of them to say that Christianity must do something about our economic, political and international

difficulties, but they seem to do so as a sop to modern interests rather than as a triumphant conclusion of their Christian Faith. Is it not time that we ceased to use eschatology as a weapon with which to attack the possibility of a Christian Social Order? Eschatology is only one particular expression of the triumph of God's righteousness. Cannot we hope as Christians that corporate sin will disappear even as individual sins may disappear? That is equivalent to the foundation of the kingdom of God on earth in so far as conditions of *time and space* allow.

A Christian Social Order would be an order throughout the whole range of which Christian values are manifested. It would not be one which would be dominated by any form of ecclesiastical organization. This would distinguish it from the practice, and even from much of the theory, of the Middle Ages. But if the Church is to believe this, and to worship and to work for its achievement, we must settle the eschatological question of the New Testament. In his insistence that the eschatology of Our Lord was a "realized" eschatology (i.e., that the kingdom of God *had* come in the person of Jesus Christ) Professor C. H. Dodd has given us a foundation on which we can build. It is true that he says at the end of his essay: "When we pray 'Thy Kingdom come,' we are not praying that at long last history may end with Utopia or the Millennium, but that in *this* situation in which we stand the reign of God may be made manifest after the pattern of its revelation in Christ (through 'the fellowship of His sufferings and the power of His resurrection.')." But Professor Dodd seems here to forget that "the reign of God" has reference to the whole of human life. It makes *all* things new. Each successive manifestation of it carries the acceptance of that reign over a fresh department of human life. Are we not in the generation when it is clear that we must accept it for the *whole* life of the *whole* world-wide community?

If this is true, then in relation to the political and international problems discussed at Oxford the Church may have to oppose the claims of the totalitarian States, but never with *mere* opposition. For in many ways the Communist ideal is one which must be the ideal of a Society whose members are bound to love their neighbours as themselves, and the Fascist insistence on the value of the nation is one which should awaken sympathy in the hearts and lives of those who travel towards a City into which the glory and the honour of the nations (and not a cosmopolitan mob) shall be brought. The Church is not intended to live and work for a mere millennium on earth, but it *is* intended to live and work for a manifestation on earth, in conditions of time and space, of that kingdom in the heavens which is the true goal of humanity.

The Oxford Conference calls us, in the light of the present crisis and of the New Testament, to fresh thinking about the whole relation of man to creation—not only to the physical world but to the whole realm of economics and of technics. This is best expressed (in the volume on “The Universal Church and the World of Nations”) by Dr. O. H. von der Gablentz—curiously enough not a British or American but a continental theologian. “Christian realism sees man in relation to the creation. Man is a member of the creation : his life is bound to its rhythm ; he is preserved by its orders. God does not will a spiritual life far removed from things, but He wills right order *in* things. He has called man not only to be a member of the created order but to be its master, to shape the right order in freedom. Man fails to achieve this task. He cannot find the right centre, and throughout the whole course of history he oscillates between these two poles : either he becomes absorbed in nature, as a mere part of the created order, or, as an arbitrary master, he seeks to subdue nature by violence. But in Jesus Christ we have the standard for the right attitude : to him who does the Father’s will all things are obedient and find their own proper use. The Resurrection of

Christ gives us the certainty that such a transformation really takes place.

“It is from this point of view that we understand the confidence of Paul (*Romans* viii. 21) : Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

“This discloses a wholly new meaning in technics and in the economic order. Nature has not only been entrusted to man on his own account, in order that man may be able to use it for his own purposes, but man has also been set within nature for its own sake, in order that he may shape it according to the real divine intention, in order that—to take the simplest example—he may turn the wilderness into a garden. This truth gives dignity to the daily work of the greater part of mankind : the service which our hands render to the earth, and to the materials which are gained from the earth, is not only divine service because in doing it we are thinking of our Creator, but it is a direct service to God because the work itself has been willed by God. This is true not only of the peasant and the manual labourer, the workman and the engineer, but also of the tradesman and the book-keeper, when they help by their business to restore the rightful purpose of things.”

REVIEWS

THE HEALING CHURCH: 6TH UNIFIED STATEMENT,
1938-39. Press and Publications Board of the Church Assembly.
131 pp. 1s.

This Statement of the work of the Church overseas is full of interest. There is a foreword by the Archbishop of Canterbury which will encourage many readers: also a special article by Dr. Harold Balme (late President of the Shantung University) on Medical Missions. He says that only in the realization of its "commission as the healing arm of the Church can medical missions do justice to its glorious opportunity." These words bring conviction as the reader turns the pages of this Statement and realizes the number of doors open in the world at the present time.

In Moslem lands, especially in Africa, where travelling dispensaries are now reaching jungle villages, and by a second line of advance, the colleges and schools, especially in tragic Palestine, a ministry of reconciliation is being exercised. The Church in Africa is shown to be an *African* one and being so is inevitably involved in all the great movements which are setting Africa astir, and so all the more is there need for a strong native ministry; about this the bishops are unanimous. Then in India the Archbishop's appeal for schools in which the Anglo-Indian child can be educated is a very pressing one—their only hope is education. The witness of Indian Christians is the one which will count most, and this is brought out in South India by the fact that men and women are willing to sacrifice a whole week's wages to go and tell others what God has done for them. Then in the Far East, good is coming out of the ghastly tragedy of war; Christian Chinese and foreign missionary, through sharing in bitter experiences, have come together in a way which was not possible before; and there is also a wonderful absence of bitterness among Chinese Christians toward the people of Japan.

The Statement includes much unusual information about the Aborigines of Australia and the scattered sheep in the far-off islands in the Polynesian diocese.

To quote Bishop Neville Talbot, when speaking at the S.P.G. Summer School lately: "there is a note of great hopefulness in these reports in spite of the strain" which many native Christians and missionaries are undergoing; and this surely should fill us with great thankfulness and make us eager to read these pages—which have been compiled with much labour and thought by many competent writers.

D. INGLES.

NIGER IBOS. By G. T. BASDEN. London : Seeley Service and Co.
448 pp. 21s.

Dr. Basden is already known to students of West African peoples by his book, *Among the Ibos of Nigeria*, published in 1921. The present volume is not a revised reissue of this, but a new presentation, nearly twice the length of the first. All the illustrations, so far as we have observed, are new.

The Ibos are an important people ; numbering some three to four millions, they rank as one of the major groups in West Africa. They belong to the southern provinces of Nigeria, where they occupy the region between the Niger and Cross rivers, with an overflow to the west of the Niger. The C.M.S., of which Dr. Basden has been a distinguished missionary for thirty-five years in Iboland, has done outstanding work among them ; the Scottish Presbyterians and the Methodists, by delimitation agreements, also share the field.

The scholarly account of the people which Dr. Basden here presents in a series of thirty-three chapters, has many things to commend it. He begins with religious practice and belief, as being the vitalizing centre of Ibo life, and devotes a quarter of the book to this important subject. We could have wished that in this account of the mystic environment some fuller record of witchcraft belief and the practice of sorcery could have been included beyond the incidental references to these aspects of the spirit world. Social life is reviewed from birth to burial, and economic activities receive careful treatment, with chapters on the use of leisure following. A valuable feature is the care with which the ordinary round of daily life is treated, as well as the outstanding occasions in the annual cycle.

Tropical Africa is in the throes of a cultural and economic revolution. The rapidly fading past has to be recorded while there is yet time ; hence a record such as this deserves our gratitude. While Dr. Basden has not thought it necessary to use the past tense throughout (as did Canon Roscoe in *The Baganda*), yet he reminds his readers "that the substance of this book is concerned with the Ibo people as they *were*." The old balance of life has disappeared with the appearance of new manners and new motives. In some respects the old is tenacious, assimilating the new material to its purposes. Thus in the Mbari houses of Owerri, houses to the earth goddess, where scenes of Ibo life were vividly portrayed, there may now be seen British and German gunboats in action, and even a telephone system with operators complete ! But some of the new ways are not so harmless. A system of distillation of spirit from palm wine has lately been learned, and is said to be spreading. In the matter of land tenure, no one save the rightful landlord would have dared to offer the appropriate sacrifice ; this is no longer an infallible

test of ownership, for "nowadays the sophisticated man will attempt anything."

All of which leads to the vital rôle of the Christian Church in this day of transition. Almost half a million Ibos, according to the 1931 census, are classed as Christians. The effect on the community is plainly visible. A leading member of one of the fraternities connected with a pagan oracle remarked to the author, "The Church has dealt a death-blow to our oracle; we cannot any longer induce clients to appeal to 'Igwe' as we were accustomed to do before missionary work was established in this country." But problems of changing social life confront the Christian community, to be settled in the long run by the decisions of African Christians themselves. A case to the point is that of the prohibition of female circumcision to members of the Church in the diocese on the Niger, a regulation enacted by African members independently of Europeans though as a result of instruction and discussion over a period of fifteen years or so. In general, as Dr. Basden wisely points out, reforms will come slowly.

We heartily commend this survey of Ibo life, richly packed with illustrative material which only an intimate friend could secure, and presented with a sincere regard for the people themselves.

C. P. GROVES.

THE FAITHFUL MOHAWKS. By JOHN WOLFE LYDEKKER.

Foreword by LORD TWEEDSMUIR. Cambridge University Press.
206 pp. 12s. 6d.

The story of early English settlements in North America has been often told, but Mr. Lydekker, who has charge of the archives of S.P.G., gives us a good deal of information which we believe has never been published before, is full of human interest, and deals mainly with the growth of Christian Missions.

When S.P.G. received its Charter in 1701 there was a chain of English colonies near the eastern seaboard, stretching from Maine to South Carolina. The French were established on the northern bank of the St. Lawrence, in Cape Breton Island, and in what is now called Nova Scotia. They were also pushing southwards on the banks of the Ohio. Between the two nations there was a struggle for the mastery in the region which was the ancestral home of Red Indians. Among these Indians the most famous were the Iroquois, and much depended on which side they took. For some time they wavered, but the Mohawks, their most vigorous stock, were always faithful friends of England, and among them were some great warriors and far-seeing statesmen.

In 1701 evangelistic work had already been started among the Iroquois by Anglican clergy who ministered to English colonists and

by French Jesuits. S.P.G. at once realized that an opportunity was offered of which full use must be made. The missionaries sent out had to face serious difficulties, among them being the sale of rum by unscrupulous traders. The Reports sent home are given in full by Mr. Lydekker, and are most interesting. They reveal not only the devotion of the missionaries, but also the splendid qualities of the Mohawk chiefs. Two of them at different times visited England, where they made a great impression, and one of them was painted by George Romney.

The whole story is full of romance. We read of English valour at the never-to-be-forgotten storming of the Heights of Abraham, and of Mohawk fidelity to their religion and to the nation who brought it to them. At a time of crisis the Mohawks shewed an heroic love of liberty and a forbearance which are worthy of our admiration. The book is well worth reading, and should find a place in every good missionary library.

A. G. ROBINSON.

THE MASTER OF THE IMPOSSIBLE. Sayings, for the most part in Parable, from the Letters and Journals of LILIAS TROTTER OF ALGIERS. Arranged by CONSTANCE E. PADWICK. S.P.C.K. 220 pp. 3s. 6d.

"Never before, I think, such a sense of steering straight into the teeth of the enemy's powers outspread and never such an assurance of coming victory." Thus Liliat Trotter, after a brief retreat, returned to what the world, as she well knew, called a "fool's errand." Landing in Algiers first in 1888, armed with the slightest knowledge of Islam, although initiated against the enemy's powers through work in London, she had never dreamed of such corruption as she was to encounter among the drug-addicts of an Arab quarter. But for years the words "North Africa" had sounded like a challenge in her soul, and the artist-saint whose talent John Ruskin admired, became a founder of the Algiers Mission Band, and during nearly forty years of arduous service was fortified by the triumphant declaration of Charles de Foucauld: "*Jésus est le maître de l'impossible.*"

In her diaries and letters the mysteries and beauties of nature were translated continually as parables, and although this volume of extracts would have gained in strength if those extracts purely descriptive of nature had been curtailed, the reader who launches forth to the combat with this heroic soul cannot fail to be inspired by her spirit—"all Christ-filled"—boundless in her confidence that from the Unseen World, so close at hand, the tide of victory must sooner or later overflow over barren Islam. Truly Liliat Trotter was one of those to whom an Arab neighbour casually referred as "the people of Eternity."

GERDA MORGAN.

THE CHURCH OF ENGLAND AND REUNION. By H. L. GOUDGE, D.D. S.P.C.K., 1938. 330 pp. 8s. 6d.

Dr. Goudge's book on Reunion falls into two distinct parts. Four opening and eleven closing chapters are, as he says, of the nature of essays on different topics in connexion with reunion, the present situation, the difficulties that must be met, and how we may hope to overcome them. These chapters are interestingly and helpfully written, the points he wishes to make being clearly and often forcibly stated, but in an atmosphere of genuine many-sided sympathy with those of different traditions and views. But the warning must be given that they need to be read as a whole, not only because the various topics are so closely linked together, but because in reading one chapter the author's intention and attitude may easily be misjudged if account is not taken of what he says elsewhere.

In eight central chapters, having urged as his chief message that full and deep-going discussion of our differing principles concerning the Church and the Ministry is our central need, and must not be shirked, Dr. Goudge offers as his contribution to such discussion a full exposition of the principles of the Church and the Ministry which are to be found in the Scriptures, and not least in the Old Testament. For it is in the Old Testament, as he says, "that we read of the foundation of the Church, learn God's purpose in founding it, and discover the fundamental principles of its life." These chapters are not likely to convince those who would not at once agree with them. But they should be found of real value as a basis of discussion for any group which was prepared to discuss seriously both particular points of exegesis and the broad issues that emerge. The chief point that strikes the present reviewer is an unexpectedly two-sided view of the nature of the Church's authority which at first sight seems seriously to weaken the force of some of Dr. Goudge's chief conclusions, and which certainly indicates the need for a fuller discussion (whether scriptural or philosophical) of the nature of authority than he has given.

F. J. WESTERN.

HANDS AT WORK. By EVELYN LA TROBE FOSTER. C.M.S. 62 pp. 1s.

This book offers an almost bewildering series of suggestions for useful and ornamental articles to be made with hands. Profuse illustrations eke out the detailed instructions, and the work is carefully graduated, beginning with the "under-tens" and progressing to the level of capacity of adult members of Missionary Service League groups. The volume should help to introduce variety on many stalls at missionary sales of work and into many homes, and should provide useful occupation for numerous fingers of varying shades of colour.

WORLD COMMUNITY. By WILLIAM PATON. S.C.M. 192 pp. 5s.

Once there existed "something that could with justice and meaning be called Christendom," but that unified Christendom has broken up. There was a measure of stability in the communities both of the East and the West before the Great War. Now the civilizations alike of the West and of the East seem to be in the process of disintegration. And yet on the technical side we are ready for World Community. The discoveries of science point to a unity in the scheme of things, and the right application of these discoveries contributes to an actual unity.

But community bounded by the horizons of this world seems to lead either to materialism or to an exaggerated and consequently aggressive nationalism. "The key to community lies in the recognition of something that transcends human community." Hence the relevance of the Christian Revelation which shows God calling men through Jesus Christ into a Community which proclaims the divine forgiveness, the worth of man and the hope of eternal life.

Such, in brief, is the argument of this book. Mr. Paton draws on his abundant knowledge of conditions in different lands in order to illustrate his theme. There is poignant recognition of the fact that the Church is human as well as divine, and therefore a searching call to repentance. But in spite of the sins and frailty which make the Church, regarded as a human institution, a laughing stock to the world, its divine character is vindicated in its power to transform individuals and societies, and to transcend barriers of race.

E. R. M.

EDUCATIONAL MISSIONS AT WORK. Edited by the Rev. H. P. THOMPSON. S.P.G. 128 pp. 1s. 6d.

The author, in his modest preface to this small book, states that the survey is only of missionary education in countries where the S.P.G. works; also he expresses the hope "that it may show how many-sided and interesting educational work in the mission field is." Yet here is a book of dynamic force, worthy of the attention of all who are interested in the true welfare of people not only overseas but in our own country, for the conditions described with such lucidity and discernment drive home the similarity of problems as opportunities to be faced. There is not a tedious page, and the reader is left with a clear vision of the wonderful efficiency, influence and triumph of Church education overseas: a realization also of the support needed if this gallant effort is to be continued. Mr. Thompson has produced not only an appeal but a challenge to all who care for Christian education in its proper sense, the development of the whole personality, body, mind and spirit; an aim too frequently endangered. This book should prove an inspiration and a warning.

E. FINLAY.

THE DOCTOR COMES TO LUI. By EILEEN FRASER. C.M.S.
71 pp. 1s.

The first church at Lui, in the Moru country of southern Sudan, was built in 1923 almost under the shade of a great tree, Laro, associated once with some of the vilest cruelties of the slave trade. The tree kept these unhappy associations up to so recent a time that Mrs. Fraser tells us that a difficulty of inducing native children to attend school was due to the fear of a plot by the "foreigners" to get them together so as to send them off to slavery. To realize how different things are to-day in the Lui district, read this splendid and modestly-told story of the work of Dr. and Mrs. Harris, the former of whom died at Lui in 1935 at the age of fifty-eight. A preface by Bishop Gwynne pays a glowing tribute to this robust pioneer who, for fifteen years, with the unstinted help of his wife, cared for the souls and bodies of an African tribe which had not before known God. The author has the satisfaction of seeing the work which they began being continued and developed.

CHRIST'S WAY TO INDIA'S HEART. By BISHOP J. WASKOM PICKETT.

This book, of which a notice appeared in our last issue, is now published in England by the United Society for Christian Literature, price 2s.

FROM THE MAGAZINES

WORLD DOMINION (July, 1938) opens with an article about the Church in Japan standing bound before Cæsar. The Jew without a City of Refuge is the theme of three contributions. Three more deal with India. The Ignatian formula, "Where Jesus Christ is, there is the Catholic Church," is implicit in articles about "apostolic simplicity" in Middle Europe and in Manchukuo; but the writers would not infer, as does Ignatius, "Wherever the Bishop appears, there let the people congregate." And yet our problem to-day is, in the main, one of community: and the great scene of Christ and the Grand Inquisitor, in "The Brothers Karamazov," which is quoted by the thoughtful writer of *Europe in the Shadow*, does very little to solve it.

THE MOSLEM WORLD (July, 1938) has two articles of special interest to the serious student of Islamics, one on "Allah before Islam," and one on "Al Kumail, the Companion of the Secret." Of more general appeal is an account of the Moslem antagonist as seen in the Chronicle of the Crusades, which reveal those adventures as barbaric racial wars between the Turks and the Franks. Relations between Islamic Eschatology and the Divine Comedy are inevitably suggested by the lurid description of "Sins and their punishment in Islam." The breakdown of the Millet system in a Church-state, when that State exchanges theocracy for nationalism, is the pressing concern of "Church and State in the Near East" to-day.

EN TERRE D'ISLAM (1938, ii). This number opens with a sensitive, but rather abstract, study of Islam. The writer says this religion swept its world like a tidal wave, but it appears from his account of its institutions and thought rather to have resembled a sandstorm from the desert. There follows an article which shows how Turkey under Ataturk has thrown off her Arabic swathing-bands, and has determined to grow up Turkish. How much of Islam must go in this process cannot yet be known. Then there are two technical articles on the Arabic Language and Alphabet, followed by some comments on a recent book about the downtrodden fellaheen of Egypt.

LE BULLETIN DES MISSIONS (1938, ii) with its supplement, "Contemplation et Apostolat," is as charming and stimulating as ever. The dominant theme is that the virtues and thought of Paganism can be baptized into Christ. The modern return to this attitude—which was general from New Testament times to the days of Columbus—is traced in the first article. An excerpt from a forthcoming book by a Chinese Franciscan on the thought of Confucius illustrates the general idea; and "Adaptation in Africa" is a humorous treatment of the same subject.

In the supplement there is an appreciation, by the Abbé de Saint André himself, of the Norwegian (Protestant) experiment near Hong Kong which has made such a great appeal to Buddhists and Taoists by its quasi-monastic character. Then comes a sketch of the dedicated life of Dom Joliet, founder of the monastery of Si-Shan. The apostolate of the Benedictines of S. Amay for the reconciliation of the Eastern Church is outlined; and we have notes on the worldwide work of Missionary Contemplatives.

INTERNATIONAL REVIEW OF MISSIONS (October, 1938). Professor G. E. Phillips, in an article, "The Old Testament in the life of the Younger Churches," discusses a most pertinent question which has puzzled many missionaries. Mr. S. A. Morrison has written a very careful study of evangelism as carried on among Muslims in the Near East. Dr. T. C. Chao, who as professor in Peiping is living in Japan-occupied territory in China, has a poignant article on the problems of the Church in that country.

CONTRIBUTORS

Book reviews are contributed by : Miss Ingles, formerly a missionary in India; the Rev. C. P. Groves, lecturer at Selly Oak Colleges, Birmingham; the Rev. A. G. Robinson, formerly Archdeacon of Surrey and Canon of Winchester Cathedral; Miss Gerda Morgan, a member of several committees of S.P.C.K.; the Rt. Rev. F. J. Western, until lately Bishop of Tinnevely; the Editor; Miss Finlay, Headmistress of St. Swithun's School, Winchester.

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